Russian → English

Full text of " Unknown History of Russia Three Components Arkady Gaysinsky "

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Brief introduction

and the question is: does historical science contribute to human progress?

the kingdom, perhaps, should answer this way: to the same extent as

the second memory of a person about the past contributes to his present
life. There are people who, due to illness or as a result of an accident,
no case does not remember the past, but how much their existence
fully - no need to guess. The history of a people is its col-
lecture memory of the past, therefore the study of history should be
approach it as a necessity to fulfill the commandment: “Remember the days
antiquity, remember the years of all generations, ask your father and he will say
he will tell you, your elders, and they will tell you."

Is there a science more problematic than history, which has no
no axioms, no theorems - just hypotheses, most of which
which will remain so for a long time, if not forever. And as for that
its section, which is called "History of Ancient Rus'" - that's where
even more confusing. From the moment when Nestor put an end to his
"The Tale of Bygone Years", and almost eight years have passed to this day
centuries, but perhaps the only result of such a long and many-
The only difficult path was the debunking of the chronicler, whom
likened to an illusionist, and the audience understands perfectly well that everything,
what he presents as a miracle is merely the fruit of skillful trickery.

' Deuteronomy. XXXH, 7.

Alas, The Tale of Bygone Years is “denied credibility” not only
foreign researchers (for example, O. Pritsak writes: “I thought
have the right to ignore the chronology and stories of the Kyiv "Tales"
"these temporary years" until the middle of the tenth century (except for the treaties of
and 944), but also Russian “pillars”, which is noted, for example,
D. Likhachev (what else could he say) in the preface to one of Gumilev’s
books: “L. N. Gumilyov refuses to trust Nestor the chronicler,
based on the work of A. A. Shakhmatov and the author of these lines."3 And what is there
you will say, if about the people of Rus living in the north of Europe no one except
I had never heard of the learned monk of the Pechersk Monastery, cooking
gov - I have never seen him, and the brothers Sineus and Truvor from Rurik -
and there was no trace of it.

But it is unlikely that Nestor was so naive: if his contemporaries
did not know who the Varangians were, then all his work would be nothing more than a “hobb
bi" of a curious person, so the chronicler does not need to
leniency for not having foreseen the difficulties
future history buffs and degree seekers.

However, no matter how contradictory and inconsistent
the history of Ancient Rus' seemed to us, there are quite real first-
prospects to find out, in the end, the essence and sequence of the formation
events that called her. The basis for such optimism is already
the very fact of its existence - and this is not so little, if you remember,
that about many ancient states we know only their names
and a very approximate location. And here is the exact one
time, and exact place, and chronicles, and chronographs, the messages of which,
despite all their dubiousness, they can be compared, correlated, and revealed
lya reliable, yes plus understanding of the objective laws of creation
states: unity of economy, politics, religion for ethnic
groups or their communities. Then why is it still unclear "from where
"Is the Russian land gone?" I hope that those who have done me the honor of
honor this book, will receive an answer to this sacramental question.

For a long time now, the conditions for revealing the truth of historical events have beer
do not lie on the surface when only a few meters are needed to detect them

a more attentive observer than others. In most cases,

R.

* 1[0lb N., Pritsak O. Khazar-Jewish documents of the 10th century. M.; Jerusalem: Ge-
charnm, 1997.P.;.225,
* Gumilev L. N. Ancient Rus' and the Great Steppe. Moscow: Mysl, 1989. P. 9.

A

In most cases, researchers have to deal with extremely
confusing situations. It is simply impossible to resolve them without
attracting other branches of knowledge, so that a mathematician for history
sometimes no less useful than the historian himself, despite the fact that
a school history teacher has the right to announce, for example, to the head of the
head of the Department of Differential Geometry at Moscow State University, who applied
to the historical topic, an amateur. But if a local historian, even if
without a special diploma, talks about what is happening
The area near Kerch, now called “Kurortny”, was previously called
"Russian Mom" (with the stress on the second syllable of the word "mom"),
knowing that under ancient Byzantium there was also a suburb called Mama,
specifically intended for the residence of foreign merchants
(“Let those who come from Rus' settle near the Holy Mother”), maybe
perhaps we should at least try to find out the reason for such an analogy.
No less attention should be paid to that almost imperceptible
publications in the local newspaper, where without any connection with
history reports that near the Dnieper rapids and distant from
there were settlements on the Svir River, almost 2000 km away, along rapids
with similar names. Etymological analysis of toponyms, unconditionally
but, it will be an important addition to understanding who, why and
when the route “from the Varangians to the Greeks” was mastered.

The most important part of the book for the author is the preface.
view, because it gives him the opportunity to attract readers to it.
tel. As a rule, having glanced over the preface, the reader
decides whether the work presented to him is worth spending
a few hours of your life? Hence, it is highly desirable that in
the preface contained as many of these words and combinations as possible,
something like: “the secret of the centuries has been revealed”, “the mysteries of the cer
"voet", "new look", "unexpected angle", etc. Naturally,
something like this intrigues, arousing curiosity and a desire to join in
to the disclosure of secrets. At the same time, there are many who immediately and forever
will close the book, having had repeated experience of how, having been seduced,
previously with such intriguing assurances, remained with what, as
it is said, and he came.

Is the work presented a “new perspective” or a “new
"with a unique approach" - the reader will decide, I will only emphasize that it is figura

* The Tale of Bygone Years (PVL). Under 945.

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There are well-known (and not only to historians) facts that
which are only brought into logical correspondence with each other.

We will refer only to the initial chapters of the Tale of Time.
"changed years"? the contradictory nature of which has already been noted, but we
it remains to be seen whether the reason for these contradictions is different
basis that differs from generally accepted interpretations.

The repetition of quotes is explained by their relation to various
the characters of Russian history. The arguments are given in
in a highly condensed form: almost every paragraph can be expanded
in a separate topic and, apparently, in the future this will be done for the purpose of
to provide additional evidence in favor of everything
the following.

? References to the Tale of Bygone Years (PVL) are given in the main text.

CHAPTER |

Historical evidence about shirts

1

the basis of centuries-old disputes about the origin of Russian-

The opening lines of the "Tale" are based on the concept of statehood.

bygone years»:

“In the year 862. They drove the Varangians overseas, and did not give them tribute, and b
to rule over themselves, and there was no truth among them, and generation rose up against
and they had strife, and began to fight with each other. And they said to each other:
“Let us seek for ourselves a prince who would rule over us and judge us by law.”
And they went across the sea to the Varangians, to the Rus. Those Varangians were called R
others are called Swedes, and others Normans and English, and still others Goths
Lands, - so are these. The Chud, Slovenes, Krivichi and Ves said to the Rus:
“Our land is great and abundant, but there is no order in it. Come, princes,
to live and rule over us.” And three brothers were chosen with their families, and
they took all of Rus' with them, and they came, and the eldest, Rurik, sat in Novgorod-

where, and the other, Sineus, is in Beloozero, and the third, Truvor, is in Izborsk. And from those Varangians the Russian land was named." The Novgorodians are those people from the Varangian clan, and before that they were Slavs. Two years later Sineus and his brother Truvor died. And Rurik took over all power and

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he began to distribute cities to his men - Polotsk to one, Rostov to another, to another Beloozero. The Varangians in these cities are finders, and the first the settlers in Novgorod are Slavs, in Polotsk - Krivichi, in Rostov - Merya, in Beloozero - Ves, in Murom - Muroma, and he ruled over all of them Rurik.

“And he had two husbands, not his relatives, but boyars, They went to Constantinople with their family. And they went along the Dnieper, and When they were sailing past, they saw a small town on the mountain. And they asked: “Whose town is this?” They answered: “There were three brothers: Kiy, Shchek and Khriv, who built this town and disappeared, and we are sitting here, their descendants, and we pay the Khazars." Askold and Dir remained in this city, gathered many Varangians and began to own the land of the Polyans. Rurik reigned in Novgorod."

“In the year 879, Rurik died and, having transferred his reign to Oleg, he gave his son Igor into his hands, for he was still very young. small

“In the year 882, Oleg set out on a campaign, taking with him many warriors. nov: Varangians, Chud, Slovenes, Merya, Ves, Krivichi, and came to Smolensk with the Krivichi, and took power in the city, and seated in it her husband. From there he went down and took Lyubech, and also sat his husband down. And they came to the Kyiv mountains, and Oleg learned that Askold and Dir reign here. He hid some warriors in boats, and He left the others behind and approached himself, carrying the baby Igor. And he sailed to the Ugorskaya mountain, hiding his warriors, and sent to Askoldu and Dir, telling them that “we are merchants, we are going to the Greeks from Oleg and Prince Igor. Come to us, to your relatives.” When Askold and Dir came, all the others jumped out of the rooks, and said Oleg to Askold and Dir: “You are not princes and not of princely descent, but I of the princely family,” and showed Igor: “And this is the son of Rurik.” And they killed Askold and Dir were carried to the mountain and Askold was buried on the mountain, which is now called Ugorskaya, where Olmin's yard is now; Olma built the church of St. Nicholas on that grave; and Dirov the grave is behind the church of St. Irene. And Oleg, the prince, sat in Kyiv, and Oleg said: “Let this be the mother of Russian cities.” And he had Varangians, and Slavs, and others who called themselves Rus. That Oleg began to establish cities and established tribute to the Slovenes, and the Krivichi, and the Mer established that the Varangians should be given a tribute from Novgorod of 300 hryvnias pe good for the sake of preserving peace."

her

2

the national name "Rus" appears in historical do-

documents much earlier than the name "Varangians", therefore at the beginning

Let's take a look at some of the documents that are presented
marched to the moment of unification of these two by the Russian chronicler
concepts.

The first direct, if one can put it that way, mention of
Historians consider the message of the Syrian author, named
by Pseudo-Zachary. It dates back to the UT century and it talks about
tribe that lived in southeastern Europe."

The next in time is in the “Bertinsky Chronicles”, where they say
It is believed that in 839 the Greek Emperor Theophilus sent an embassy
to Louis the Pious, which included the "Vrose Wasat"
"FseBap" - that is, people who called themselves Ross and were sent to Byzan-
tiyu by their king, called Khakan (gekh Shogit SVAsapiz uosabi]o).
When asked about the purpose of their visit, they replied that they wanted to return to
to his homeland through his, Louis's, land. Suspecting them of being intelligence agents,
chikov, Louis ordered to find out their true, so to speak, face, and
it turned out that they belonged to the Swedish tribe (e05 vepi$ e5ze
Zieopip).' But if Louis' guests are Swedes, then why their king
they call "khakan"? It is absolutely certain that the Scandinavian
Navs did not have such a title.

The news from the author of the 10th century, Liutprand of Crete, is no more understandabl
monies, who reports that “the Greeks call B15505$ that people who
we call Mog4tappoz - by place of residence (and roses op 10s!)" and so on
he lists these peoples: “Pechenegs, Khazars, Rus, whom we call
"Normans." Commentators on the cited passage believe that
Liutprand was mistaken in calling the Rus' Normans neighboring
Pechenegs and Khazars, but in the course of further reasoning we get
we have yet another proof that not everything that does not fit in

6 Pigulevskaya N. V. The name "Rus" in the Syrian source \1 c. Academician Gre-
kovu on his 70th anniversary // Syrian sources on the history of the peoples of the USSR.
M., 1941. P. 42-48.

7' See: Monuments of the history of the Kievan state 1[X-XI centuries. Collection of docum
prepared for publication by G. E. Kochin. L.: Goslitizdat, 1936.

∗ Platonov S. F. Complete course of lectures on Russian history. St. Petersburg: Petro-
Grad, 1917. P. 61.

-AND-

is included in the usual ideas and is declared to be errors - in effect
of vigorousness is such.

3

the so-called za- occupies a special place in Russian history

the nasty "Island of Rusov". It is described in the book "Expensive Values",

events of the second half of the [10th century, says Abu Ali
Ahmed ibn Omar ibn Rustah: “As for ar-Russiyya, it is
walks on an island surrounded by a lake. The island on which they (the Rus)
live, three days' journey long, covered with forests and swamps,
unhealthy and damp, so that as soon as a person steps foot on the ground,
it shakes because of the abundance of moisture in it... They have a king called
Khakan of the Rus. They attack the Slavs, approach them on a ship.
Poles, they land, take them prisoner, take them to Khazaran and Bulgar and
they sell there... They do not have arable land, but eat only what they bring
son-in-law from the land of the Slavs... Their only occupation is trading sables,
squirrels and other furs... They have many settlements, and they live
freely. Guests are treated with honor, with foreigners who seek
they are patronized, treated well, as are those who often
they have...›. Let us note that both Liutprand and Ibn Rus-
They call the head of the Rus "Khakan", but the fact that the Rus Ibn Rusta is not
Swedes, no doubt about it.

Gardizi also wrote about the “Island of Russ”: “Rus is an island that
lies in the sea. And this island is three days' journey by three days' journey and all in
trees. And its forests and lands have a lot of moisture."!®

The Riddle of the "Island of Russ" That Almost Everyone Has Turned To
Scientists who studied the history of Ancient Rus' have two sides.
One of them is that in the sources where it is reported
"Rusov Island", there is no indication of its location; another -
the fact that in Russian chronicles the “Island of Rus” is not mentioned at all
although, as they say, God would have ordered them to do so.

Where only scientists have not looked for the “Island of Rusov” - and near Novgorod-
Yes, and near Kyiv, and on the Baltic Sea, and at the mouth of the Danube. But why

” Quoted from: Lumilev L.N. From Rus to Russia. Moscow: DIK, 1995. Pp. 357-358.
' Quoted from: Rybakov B. A. Kievan Rus and Russian principalities of the 11th-13th centur
M.: Nauka, 1982. P. 343.

IN

the well-known facts that in ancient times the Don River are ignored
was called the Rus River, the north-eastern part of the Black Sea -
The sea of Rus and here was the city of Rosiya? And, indeed,
many researchers located the "Island of Rusov" on Taman
peninsula, which most fully corresponds to the descriptions of the "Island of Ru-
"sov" in historical sources. With the "Taman" localization of the island
Rova agreed, and academician B. Rybakov, who wrote: “The search
in the Black Sea-Azov region immediately pushes scientists to
the thought of Tmutarakan, of the eastern shore of the Kerch Strait, where
The Kuban delta, flowing into the Azov and Black Seas, forms
a number of islands. Russian writers of the 10th century directly called Tmutarakan
island... It would seem that one can unconditionally recognize Tmutara-
Kansky Island is the desired island of the Rus, but (watch carefully
the academician's train of thought, in order to understand why the Taman Peninsula
ditch is denied the honor of being the "Island of Russ". - A.G.) information about
the possession of the Tmutarakan coast by Russia is later than recorded
ki about the Island of Rusov, they only date back to the 10th-12th centuries."

As we can see, the only argument, according to B. Rybakov, is based on
in which the Taman Peninsula cannot be identified
van with the "Island of Rusov" is that B. Rybakov and shares
The official Russian history that supports his point of view is seen in the Rus
the only and only Slavs, and since it is known for certain that during the time
the Ibn Rust and Gardizi Slavs in the Kerch Strait area are not
was, then it could not be there, therefore, their habitats are “Islands
"Rusov".

Regarding the localization of “Island of Rusov”, one can also cite the following:
ky reasoning. In his essay "On the Origin and Deeds
"The Gothic historian Jordan reports: "Danapr is born a great
swamp, flowing as if from the mother's womb. From here to
in the middle it is bland and drinkable and produces excellent fish
taste, devoid of bones, but having only cartilage in the structure of their
body. However, approaching Pontus, it takes in a small
the third stream, nicknamed Examfei, is so bitter that - although it
(Danapr) is navigable for a full 40 days' journey - it is so variable
is due to the influx of these small waters that flow into the sea between
already infected with the Greek cities of Callipidae and Hippanis

And Ibid. P. 344.

and not like himself. Near his mouth, opposite them, there is Danapra
an island named Achilles, and between them lies a vast land,
overgrown with forests and terrible swamps."!?

Before we continue, we note that there is compelling evidence
evidence that "Jordan, having received the message of bitterness

stream, spoiling the taste of water, confused the name of the river and the information re
sitting on the Bug, attributed to the Dnieper."!3 As for the localization of the "island
by the name of Achilles", then researchers suggest to understand it
Tendrovskaya spit, which in ancient times was called Achilles'
Drom (in Greek "drom" means flat terrain, area – hence
"hippodrome", "airfield").

But it is quite possible that in ancient times the Achilles Drome was called-
Vali a completely different spit - the one located in the northwest of Ta-
Mansky Peninsula, because the famous Achilles was, it turned out,
is native to these places and belonged to the northern Black Sea
Scythians. The Greek historian Leo the Deacon tells about this: "Go-
They say that the Scythians honor the mysteries of the Hellenes, and offer them according
the ritual of sacrifice and make libations for the dead, having learned
this is either from their philosophers Anacharsis and Zamolxis, or from their
warriors of Achilles. After all, Arrian writes in his "Description of the Sea
shores", that Peleus' son Achilles was a Scythian and came from the town
called Mirmikon, lying near Lake Meodid (Azov
sea. - A.G.). Expelled by the Scythians for his wild, cruel and impudent
character, he subsequently settled in Thessaly. Clear evidence
you are of Scythian origin Achilles serves as the cover of his cloak,
fastened with a clasp, the habit of fighting on foot, blond hair
hair, light blue eyes, erratic irritability and cruelty
bone."\^ The Scythian origin of the Greek hero is indirectly
Strabo also asserts: "Further from Myrmikium on the Asian side
Opposite it lies a village called Achilles."!?

To this day, the northwestern tip of Taman-
On the southern peninsula there is a cape called Achilleion, and that
It is noteworthy that this cape is, as it were, the beginning of the Chushka spit.

'? Jordan. On the origin and deeds of the Getae. St. Petersburg: Aletheia, 1997. P. 69.
13 Ibid. Comments. P. 223.

m Leo the Deacon. History. Moscow: Nauka, 1988. P. 78-79.

1" Ibid. P. 211.

Therefore, given the fact that Jordan was confused in geography
Northern Black Sea region, it can be assumed that under Achilles-
by drom should also be understood a braid (drom), but adjacent
to the Taman coast of the Kerch Strait, where "the village of Akh-
bark", and where, according to the conclusions made above, the "Ost-
"Rusov's ditch". It is also significant here that the descriptions of the "Island of Rusov
and Achilles' Drome are similar. In Ibn Rustah: "The island on which they

live, three days' journey. There are thickets and thickets, an island
unhealthy, raw...". Gardizi: "Rus is an island that lies
in the sea. And this island is three days' journey by three days' journey and is all in tr
And its forests and lands have much moisture." At Jordan: <...an island named
Achilles, and between them lies a vast land covered with forests
and terrible swamps." The Dromites, that is, the inhabitants of Achilles' Drome,
It turns out that they are also mentioned in the chronicles of the so-called Pseudo-Si-
meona, and here's what's interesting: Pseudo-Simeon also calls the Dromites
and Russians.

4

that the Rus lived in the region of the Cimmerian Bosporus (Kerch-

Strait), their contemporaries knew. This is directly stated

the above-mentioned Leo the Deacon in his book “History”, in which
The famous Balkan campaign of the Rus' is described in detail under the pre-
under the leadership of Prince Svyatoslav Igorevich. The one that interests us is
We will give a brief summary of this book excerpt:

"..the patrician Kalokir, sent to the Tauroscythians... arrived in
Scythia, made friends with the Taurian catarchon, seduced his gift-
and charmed us with flattering speeches. ...Kalokir persuaded him to collect
a strong army and march against the Misyans (Danube Bulgarians) with
so that after defeating them, they could be subdued and kept for themselves
country for their own stay, and to help him against the Romans.
ev in the struggle for possession of the throne and the Roman state. For this
Kalokir promised him enormous, untold riches from the royal
treasuries.

Having heard the words of Kalokir, Sfendeslav (that was the name he was called by)
was among the Taurians) was unable to restrain his aspirations, excited
given by the hope of gaining wealth, seeing oneself in a dream as the owner
the country of the Misyans, he, being a brave and active man, raised

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war against the entire young generation of Taurians. Having thus gathered an army,
consisting, in addition to the convoy, of sixty thousand people in blooming health
husbands, he, together with the patrician Calocyrus, with whom he united
"We are brothers, we came out against the Misyans."!6

Svyatoslav's aspirations were quite natural and understandable.
but they were not destined to come true, since the power in Byzantium
the cunning John Tzimiskes came, also possessing a military
with his talents as a driver and not shying away from achieving his goal
by what means. Tzimiskes quite reasonably expected that

in connection with the new balance of power, Svyatoslav will understand the impossibility
hopes of Kalokir and will change his plans. The Emperor hoped to convince
force Svyatoslav to retreat: “And with the Russian catarchon Sfendoslav
he decided to negotiate. And so John sent ambassadors to him with
demand that he, having received the promised by the Emperor Nicepho-
Rum received a reward for the raid on the Misyans and retired to his regions in the Bospor
Cimmerian (emphasis added - A.G.), having left Mysia, which
Raya belonged to the Romans and has long been considered part of Macedonia...
Sfendoslav answered the Roman ambassadors arrogantly and insolently: “I will leave.
from this rich country not before I receive ransom for everything captured-
cities captured during the war and for all the prisoners. If the Romans do not want
pay what I demand, let them immediately leave Europe, where
they have no right to do so, and they are going to Asia, otherwise they should not hope
to conclude peace with the Tauroscythians" ... Emperor John, having received such
response from the Scythian, he again sent ambassadors to him, instructing them to convey
the following: <... we strongly urge and advise you, as friends-
yams, immediately, without delay and excuses, leave the country, which
does not belong to you at all. Know that if you do not follow this
good advice, then not we, but you will be the ones violating the contract-
no one in the old days of the world... I suppose you haven't forgotten about the defeat
your father Ingor, who, disregarding the oath agreement, sailed
to our capital with a huge army on 10 thousand ships, and to Kim-
Merian Bosporus (emphasis added - A.G.) arrived only
with a dozen ships, becoming the messenger of his own misfortune... I think that you too
you will not return to your homeland if you force the Roman force to
"to step against you."'" And so it happened: "Svendeslav left Do-

6 Ibid. P. 43-44.
'' Ibid. P. 55-57.

ristol, returned the prisoners according to the agreement and sailed away with the remaini
comrades, heading for their homeland. Along the way, they arranged
whether the Pechenegs were ambushed... They killed almost all the Rus, killed together
with the rest of Svendzeslav, so that few of the huge army of the Rus
returned unharmed to their native places."!8

As we can see, Leo the Deacon was a contemporary of the “Balkan” campaign.
Russian Prince Svyatoslav Igorevich - repeatedly and not by chance
calls him the catarchon (prince) of the Tauroscythians, and his retinue - or ro-
themselves, or the Tauro-Scythians. ' Under Taurida, as is well known, and in
ancient times, and in our days the lands of the Northern Black Sea were understood
seaside. Leo the Deacon has no doubt that the Holy
Toslav, the leader of the Rus - Taurians, for the Byzantine historian the concept of "Rus'
and <Tauroscythian" are synonyms; he, as is clear from his story,
connects both Svyatoslav and his father Igor with the Cimmerian Bosporus
(Ros ships returned here after sea voyages).

It is quite natural that the country of Ros (Islands of Rus) had such a
city, it is also natural that its name was Russia. About the city
An Arab traveler told about the origin of Russia in the middle of the 12th century.
Nickname al-Idrisi “From the city of Matrah to the city of ar-Rusiya 27 miles.
There is constant war between the people of Matrakha and the people of Rusiya.”20
Al-Idrisi talks about Russia in the same treatise as about Tmuta-
rakani, indicating that “Matrakha (Tmutarakan) is an eternal
the city has existed since ancient times, and it is not known who built it”,
without saying anything similar about Russia, from which one can conclude that the ancient
The geographer knew who built and who owned Russia.
The city of Rossiya also appears in Russian history in connection with the actions of
yami Prince Oleg Svyatoslavich, grandfather of Igor Svyatoslavich, chief
the hero of "The Tale of Igor's Campaign", which is worth telling in more detail.

8 Ibid. P. 82.

In the history of Leo the Deacon, the “Russians” are called Scythians 63 times, and Rus’ -
24, Tauro-Scythians - 21 and Taurians - 9. See Leo the Deacon. Op. cit. Commentary-
rii. P. 182.

** Zakharov V. A. "Tmutarakan" and "The Tale of Igor's Campaign" // The Tale of the Campai
Igorev. Complex study. Moscow: Nauka, 1988. P. 215.

The chronicler gave Oleg an unflattering nickname - "Gorislavich", <...land-
Le Russian did a lot of evil, shed Christian blood”, but
To be fair, it should be said that in this sense Oleg is not at all
differed from many other Russian princes, and in any case,
from Vladimir Monomakh, who together with his father Vsevolod became
the cause of troubles for their brother and nephew, having seized what belonged to
Oleg inherited the Chernigov throne by right of inheritance. The legal heir
Nick, instead of princely power, actually found himself a prisoner of his own
relatives. It is clear that this situation did not suit Oleg, and
"Oleg, son of Svyatoslav, fled to Tmutarakan from Vsevolod in the month of April-
la 10”, because at that time his brother Roman was reigning in Tmutarakan
Svyatoslavich, from whom Oleg found protection and support. Here Oleg
agreed with his cousin Boris Vyacheslavich about
campaign against Chernigov and set out on a campaign together with the Polovtsian
Nearby in the summer of 1078 Vsevolod Yaroslavich was defeated, and Cher-
Nigov passed into the hands of the legal heir. But already in the autumn the city
was besieged by the troops of Vladimir Monomakh, Vsevolod, Izyaslav
and Yaropolk, who in the bloody battle on Nezhatina Niva
they defeated Oleg and Boris, and Boris died; they also killed Izyaslav,
"standing among the foot soldiers ("suddenly arriving alone, he struck and

spear over the shoulder"). The murder of Izyaslav is very mysterious. It can be
It is believed that Vsevolod's hand was at work here, having eliminated his brother
grand ducal throne."?' Oleg returned with the remnants of the army
to Tmutarakan, hoping for Roman's help, and he really did
He stepped against Vsevolod, but was killed by the Polovtsians who betrayed him.
And at this time in Tmutarakan a detective story is taking place - Ole-
Svyatoslavich is kidnapped: "the Khazars have gone, they have fled beyond the sea to Tsesa
"Ryugradu". Why the Khazars and why to Constantinople is not clear.
Some researchers (for example, G. G. Litavrin) believe that
Oleg's "abduction" was the result of a conspiracy between Vsevolod
Yaroslavich and Emperor Nicephorus III Botaneiates, and that under
The Khazars should be understood as disguised agents of the Byzantines
special services. But it is completely unclear why Vsevolod would need
it was possible to get rid of Oleg in this way, if he did not disdain and
more reliable and effective ways to eliminate rivals
(in 1078, Gleb Svyatoslavich, who reigned in Zavolochye, was killed

21 Ibid. P. 211.

A

Novgorod. Who and why kills him, the chronicler is silent. One can only
to express a guess that he, as the eldest son of Svyatoslav Yaroslav-
Vycha, eliminated Vsevolod, clearing his way to the Kyiv throne).
Simply killing Oleg would have cost Vsevolod, for sure, a pretty penny.
le. Be that as it may, the failed heir of the Chernigov pre-
the table found itself in captivity, if not literally, then in exile.
that's for sure. But the ways of the Lord are inscrutable, and it so happened that
Oleg, from a prisoner no one needed, suddenly turned into a trump card
a card in the game of Constantinople, connected with Tmutarakan oil,
which the Byzantine army desperately needed.

The fact is that the former sources, located in Asia Minor,
oil, which was used to prepare the famous "Greek"
fire", which decided the outcome of many battles in favor of the Byzantines.
tsev, ended up in the hands of the Turks. In the politics of Constantinople, arose
"vicious circle": in order to resist the Turks, seriously
threatening the empire, needed oil, and in order to get it
oil, it was necessary to push back the Turks. What was the solution? - Oil
springs of Tmutarakan!

The disgraced Oleg came at just the right time. He was pulled out of
non-existence and, remembering the princely dignity, married to no less
a worthy representative of one of the most noble families of Byzan-
ti - Feofanii Muzalon. Newlyweds accompanied by troops
delivered to Tmutarakan, and everything falls into place: "In the year 1083.
Come Oleg from the Greek Tmutarakan, and I am David and Volodar Rostisla-
Vicha and Sade Tmutarakan. And also the barracks, who were the svetnitsy for
the murder of his brother, but let David and Volodar go." That is, Oleg expels

David and Volodar receive the Tmutarakan table, and Byzantium -
oil. Having established himself in power, the prince also took care of its external
attributes, including two seals (Oleg and Theophania). Because of
they, in fact, will be remembered by us Prince Oleg Svyatoslavich, grandson of Yaro-
glory of the Wise, in baptism - Michael. On his seal was inscribed-
but: “Lord, help Michael, the archon of Matrakha, Zikhia and all Khaza-
rii”, and on his wife’s seal the following was emblazoned: “Lord, HELP
"To your servant Theophano, Archontis of Russia Muzalonisa." Recalling,
that the Greek "archon" is equivalent to the Russian "prince", let's say that
the content of these inscriptions did not cause any controversy among researchers
speech, except for one point - the name Russia. Indeed, if
under this name to understand the state (Kievan Rus), then mention-

his knowledge in the legend of Theophano's seal is completely meaningless -
its owner had no power in Kyiv. If the said
the inscription is a political ploy by Oleg and a demonstration of his ambitions,
as B. Rybakov believes, for example, Russia should be mentioned
precisely on his seal. But there is no political or any other
other tricks, but only a brief excerpt from the marriage contract with the re-
counting who got what after the capture of Tmutarakan
and the lands surrounding it. “In the title of Theophania,” A. Naso-
nov - there is no ambiguity. He simply indicates that the wife
Oleg received the city of Rosiya into her possession, possibly through marriage.
agreement. Transfer of nominal power to a Byzantine aristocrat
over part of the Tmutarakan principality could have been compensation for
"the assistance provided."

The purpose of this excursion into the history of Ancient Rus' was to show,
that along with the city of Matrakha (Tmutarakan) on the Taman Peninsula
the city of Rossiya existed on the trove. “It is absolutely certain that the city
The Russian clan should be localized not in Crimea, but on the Taman coast.
We believe that the only place where this city could have been located is
area of the present-day village of Golubitskaya (Temryuk district of Kras-
Nodar region). This is confirmed not only by geographic
position, not only the distance from ancient Tmutarakan, accordingly
existing 27 miles al-Idrisi, but also the presence of a powerful medieval
cultural layer at Golubitskoye settlement,” writes one of
participants of the Taman archaeological expedition V. Zakharov."
The special significance of Russia, equal to Tmutarakan, can be judged by
according to the instructions of the Byzantine Emperor Manuel [G Comnenus] in 1169:
"May Genoese ships be able to trade freely in all areas
our dominion with the exception of Russia and Matrakha, unless
My Majesty will not give special permission for this.”

But why about a city whose name is consonant with the name of the great
the country is known only in narrow circles of specialists in Old Russian
history? In such cases they say "undeservedly forgotten". Act-
indeed forgotten, but... deliberately. Why? For the same reason.

The city of Rosiya existed much earlier than the time when the Slavs

22 Ibid. P. 214–215.
23 Ibid. P. 216.
No. Ibid. P. 215.

fish

appeared in the Northern Black Sea region, and, therefore, according to official
According to the official version, there could not have been a city with such a name here.

But maybe he was known by another name – Malorosa? This
the city, as G. V. Vernadsky writes, “was mentioned by an anonymous geographer
from Ravenna in the 17th century. "Mal" means "swamp", "true-
sina". So, Malorosa will mean "Swamp of the Rus". In Ravenna
In the textbook Malaros is mentioned among the Bosporan cities close to
Cimmerium. The latter was located on the Taman side of Kerch-
Strait of Kiev, and it seems certain that Malaros was also in
delta of the Kuban, near Phanagoria, possibly in Temryuk.” It is quite convincing
It is interesting that the name is obviously the main city of the "Island of Rusov",
which is "covered with forests and swamps, unhealthy and damp, so that it is worth
when a person steps foot on the ground, it shakes because of the abundance in it
moisture”, corresponded to the specified characteristics of the place “on which
They (the dews) live."

On the basis that Malorosa is mentioned in only one source
to the point, and Russia, let's remember, appears in several and that cities
these were located practically in the same place (the Cuba delta-
ni), we can conclude that we are talking about the same city, known
stnom by a shorter name (cf. Samkersh–Kerch).

The same anonymous author from Ravenna also says that “the people
Roksolanov lived in the Don region."

6

Here is another mention of the Rus in the book "The Nature of the Seljuks"

>) Tahira al-Marwazi Sharaf az-Zamana: <...And they are a strong people and

– No. powerful, and go to distant places for the purpose of raids, as well as pla-
They sail on ships to the Khazar Sea... Their bravery and courage
are well known, so that one of them is equal to many of the others.
of other peoples. If they had horses and were riders,
then they would be the most terrible scourge for humanity.”28 There is no
indications of the place of residence of the Rus, but their close connection is emphasized
connection with the sea ("they sail on ships to the Khazar Sea"). Let's remember

> Vernadsky G. V. Ancient Rus'. Moscow: Agraf, 1997. P. 165.
"Novosel'tsev A.P. Eastern sources about the Eastern Slavs and Rus' U1-
X! centuries. M., 1965. P. 400.

her

Ibn Rustah: “They attack the Slavs, approach them on a ship-
Poles, they land, take them prisoner, take them to Khazaran and Bulgar and
"They sell there."

More evidence that ancient Ross lived on the shore
The sea belongs to the 10th century Arab geographer Ibn Miskawayh, who described
describing one of the campaigns of the Rus: “They (the Rus) crossed the sea, which-
the swarm touches their country, they crossed it to the large river, from-
known under the name of the Kura, which carries its waters from the mountains of Azerbaija
Armenia and flowing into this sea." Not about military actions,
and how do the Greeks treat the Russian fleet as a normal phenomenon: “The city
rums, known as Masna, which prevents those ships
kuzakan (the interpretation of this term is below), which arrived
yut in this sea. The Byzantines call them Rusia."^*

From the above it follows that the Rus were closely and constantly connected
are connected with the sea, and this cannot be deduced from the location of Kyiv
Rus' in the middle of the continent. Analyzing the same historical evidence
statehood, some of which we also turned to, and, trying to reconcile
revealed contradictions, A. A. Shakhmatov wrote: “Rus is the same
Normans, the same Scandinavians; Rus is the most ancient layer of the Varangians,
the first people from Scandinavia who settled in the south of Russia earlier,
than their descendants began to settle in the less attractive wooded area
north." It is significant that one of the most famous researchers
scholars of ancient Russian history believe that the beginning of the Kyiv
The Rus were laid down by the Rus "who settled in the south of Russia." Looking ahead, let
them: not “settled”, but living here since ancient times.

7

770 A.D. A battle took place near the Swedish town of Bravalla
between the Danes led by Harald and the Swedes, who
commanded Sigurd Ring. This battle, one of the most important in history
northern peoples, is of interest to us, firstly,
because his brother took part in it on Ring's side,
whom Saxo Grammaticus calls Regnald, king of the Rus, and,

7 Quoted from: Gumilev L.N. From Rus to Russia. P. 365.
* Rybakov B. A. Op. cit. P. 346.

Quoted from: Platonov S. F. Op. cit. Chapter “Formation of Kievan Rus”.

yeah

Secondly, the name of the town of Bravally may have something to do with one of the mysterious moments of Russian history.

The fact is that in the “Life of St. Stephen, Bishop of Sourozh” It is said that “the warlike and strong prince of Novgorod-yes Russian... Bravlin... with a large army devastated the places from Korsun to Kerch, with great force he came to Surozh... entered into St. Sophia... and robbed everything that was on the tomb."

Needless to say, there was a lot of controversy surrounding the tracts. ki of this episode. "Almost everything is unclear in the given text. Who were the Rus mentioned here? What a strange name - Bravlin... Where did it come from? This Bravlin was coming from which "Novgorod"? After all, the famous Novgorod “At the beginning of the [10th century] it did not yet exist?” notes L. Gumilyov.

The most convincing version seems to be the one that is connected with calls the name of the village Bravalla with one of the participants of the incident the battle that was going on underneath it. Supporters of this version believe that prefix Bravlin (similar to: Alexander Nevsky, Suvorov-Rym-Niki) Regnald the Russian, who fought, could have received his name as it turned out, under Bravalla. It is important to note that this approach corresponds to the comparison of dates: the battle of Bravalla - 770, on-Bravlin's run (according to the opinion of V. Vernadsky, which L. Gumilev considers "the preferred date, taking into account new literature on the issue>** - 790, that is, by this time Regnald (this name is co-sonorous Russian names, for example, Sveneld, Askold) could already be known as Bravlin.

V. Vernadsky’s assumption regarding the localization is also convincing. of the Russian Novgorod. He builds it on the basis that, in According to Greek sources, in the Northern Black Sea region in ancient times the city of Scythian Neapolis was located. Knowing that, that the Greeks called the Rus' Tauroscythians (Tauric Scythians), the toponym "Scythian Naples" can be literally translated from Greek Czech as "Novgorod Rosskiy".

Thus, if L. Gumilyov “is not clear in the given text “almost everything”, we, based on our reasoning, can state

® Quoted from: Gumilev L. N. Ancient Rus' and the Great Steppe. Moscow: Mysl, 1989. P. 124.

31' Ibid. P. 125.

3? Ibid.

military: in the given passage almost everything is clear. Prince of Tauride
Rosov Regnald the Russian, also known by the name Bravlin,
led a military campaign “from Korsun to Kerch” at the end of the Ukrainian Patriarchate ce
against the spread of Christianity on the Crimean Peninsula
(Prince Svyatoslav Igorevich was going to do the same thing two centuries later
the same with the Kyiv shrines, and only death prevented him from realizing it.
to make what was intended happen).

your belief that the real history of origin

The history of Ancient Rus does not correspond to the chronicle, it may be sub-

reinforced by another argument. This refers to the well-known
a fact known to historians: up until the 13th century, Russia was the name of the territor
including Kyiv with Porosie on the right bank of the Dnieper and the Desna
with Poseim on the left. All other lands, including Novgorod, which
which we, without going into historical and geographical details,
we consider Russia – they were not considered as such. B. Rybakov clarifies: “But
what was the Dnieper Rus from Kyiv to Kursk,
Rus' in the narrow sense of the word? This is not an ephemeral concept, flashing by
neck in any one source, this concept is stable, durable,
well known to all Russian chroniclers without exception, be
they are Kyivians, Vladimirites, Galicians or Novgorodians.
the concept of "Rus" (in the sense of Dnieper Rus) is widely used
were used as a geographical reference point, believing that the Novgorodians
or the Suzdal people did not need any explanations if it was said:
"they went to Rus'." Of the truly numerous chronicle examples,
Let's take a few examples of "Rus in the narrow sense of the word":

“In the year 1152. That same summer Yuri went with his sons and with
Rostovites, and with the Suzdal and Ryazan princes to Rus'."

“In the year 1147. Izyaslav gave gifts to Rostislav, which were from the Russian land and
from all the royal lands, and Rostislav and gifts to Izyaslav from the upper
lands and from the Varangians."

“In the year 984. The Radimichs... pay tribute to Rus', and continue to carry the cart to

The question is inevitable: if, as the Tale of Time asserts,
years”, “from those Varangians the Russian land was called”, then why Novgorod,

33 Rybakov B. A. Op. cit. P. 67.

ZE.

where the Varangian advance to the south began and where he reigned for 17 years
Rurik, was not considered Rus for a very long time? Was it because
Novgorod Priilmensky was founded after the Rus
have long mastered the Middle Dnieper region, and it has become known in the world
like Kievan Rus? But why Kievan? Because "Kievan
"Rus" is the same toponym, but it names an entire state. Kol
soon so, then it is subject to the rule "on toponymic definition-
le", which says that the presence of a determinant in a toponym means that
there is at least one more similar to the one being defined, that is, the definition
the divisor "Kyiv" is necessary to distinguish Kievan Rus from
the other - that “simple Rus'” that was located on the banks of the Kerch
strait.

But there is an even more mysterious toponymic identifier
Constantine Porphyrogenitus used the word in his famous
treatise "On the Administration of the Empire": "The single-trees that come into
Constantinople from Outer Rus', they are coming... from Nevogarda (Novgo-
genus), in which Svyatoslav, the son of the Russian prince Igor, sat, as well as
from the fortress of Miliniski (Smolensk), Chernigogi (Chernigov), from
Telutsy (Lyubech) and from Vyshegrad (Vyshgorod near Kyiv). All of them
They go down the Dnieper River and gather at the Kyiv fortress of Sam-
"batas".\ :

But if there was External Rus', then there was, consequently, Rus'
Internal, that is, there were two Russias. In other words, the Greek
The Czech emperor confirms what we also insist on. And if
to draw an analogy, then “Kyiv” for us is Rus - for the emperor
“External”, and the one that we call “Tavricheskaya” is for him “Internal”
"rennaya".

Such definitions correspond to our understanding of
that Rus', located on the shores of the Azov (inland) sea
was called "Inner", and the one that was located in the center of the East-
of Europe - "External". And according to ordinary everyday logic
"external" is secondary in relation to "internal", associated
in the human imagination with a core, a basis: Kyiv
(External) Rus' was also secondary in relation to (Internal) Rus'
(renney) Tauride. And, probably, those authors are not so wrong,
which urge us to understand that the name Kievan Rus is a depiction

“ Quoted from: Ibid. P. 100.

dB:

the discovery of modern historians, but in ancient times everything was,
as Constantine Porphyrogenitus said: that Rus’ which was located in the North
faithful Black Sea region, was known as the “Inner”, and everything else as

"External".

The Asco-Gothic component of history
Ancient Ruby

1

In his famous work "On the Origin and Deeds of the Getae" the historian

Jordan told of an event that happened in the 1st century AD somewhere in

in the Northern Black Sea region: “The treacherous tribe
the Rosomones who served him (the Goth king Germa-
narihu. - A.G.) among other tribes, a case turned up here again -
to him. One woman from the above-mentioned tribe named
Sunilda, for the treasonous desertion (from the king) of her husband, the king (of Her-
Manarich), driven by anger, ordered her to be torn to pieces, tied
He led her to the wild horses and set them galloping. Her brothers Sar and Ammius,
"In revenge for the death of his sister, they struck him in the side with a sword."

This is, in general, an insignificant event for the Russian
history is of the utmost importance because here, as he writes
Academician B. Rybakov, "the name of the people "Ros" appears for the first time." He is a
(B. Rybakov) explains that “in the name of the people “Rosomony” the Goths
the historian Jordan (possibly an Alan by birth), is easy to dismember
two parts: "roso-moine", that is, "rosy-men", <"people-rosy", since
“moine” means “husband” in Ossetian. But why does a famous scientist
firmly standing on the position of the Slavs of the Rus, resorts to deciphering
the ethnonym "Rosomonas" refers to the language of the descendants of the Ases (Ossetians)
My Jordan considers (albeit presumably) an Alan? Answer to
We will get to this question in the course of further reasoning, but for now

35 Jordan. Op. cit. P. 86.
% Rybakov B. A. Op. cit. P. 85.

ab:

Let us recall that the episode described by Jordan is a retelling of the Gothic
(Scandinavian) folk tale in which Swanhilda, the wife of
Hermanaric, his adviser slandered him. Brothers Swanilda
were called Sörli and Hamdira. Let us emphasize that in the Scandinavian version
the name of the innocent woman who suffered was Swanilda: the root is "sven", and
not "sun", and this circumstance deserves serious attention.

The proper name Sven is one of the most common in
Scandinavian countries - is also related to the history of the Rus. Thus,

Prince Svyatoslav Igorevich Greek authors (both Leo the Deacon and
John Skylitzes) always, without a single exception, call Sven-
doslavom (Sven-doslav), while the Greek language does not experience any
there are no difficulties in pronouncing or writing the prince's name
in the form familiar to us; mentioned many times in the "Tale
bygone years" voivode Sveneld (Sven-eld); one of the military leaders
The leader of the Rus' during the Balkan campaign was Svenekl (Sven-ekl).
Such identity of the names of the dewdrop Swanilda, who lived in the 1st century and
the Russes Svendoslav, Sveneld and Svenekl, who lived in the second half of the
the fault of the 10th century, is not accidental and is explained by the fact that they al
belonged to one people. The word "Sven" had such a meaning among this people
the same symbolic meaning, as for example among the Slavs “slav” (Rosti-
Slav, Vyacheslav, Stanislav), and among the Jews “il-(God)” - (Michael, Gavri-
il, Emmanuel), and this circumstance becomes the starting point
for our further logical constructions.

2

the candinavian root "sven" in the names of the ancient ros - is this

Isn't this proof of the Varangian (northern) origin of Rus'?

It would be difficult to argue against such an argument, but

the word "sven" appeared in southeastern Europe earlier than in
north.

This may be a somewhat surprising statement of the basic-
is at the last (unfortunately, in the literal sense of the word)
hypothesis of the famous Norwegian geographer, historian and traveler
Thor Heyerdahl's theory of the Eastern European origins of Scandinavian
Navov, which attracted new researchers who saw in the mentioned
hypothesis a way to solve some problems associated with the process-
migration of tribes and the formation of ethnic groups on the territory of Europe.

5197

The source on which T. Heyerdahl based his work was the "Saga of
"Ynglinach", created by the Icelandic chronicler Snorri Sturluson.
Here is the testimony of the scientist himself: “In the “Saga of the Ynglins” it is quite
the land of the Aesir, located in the lower reaches of the Tanais, is described in detail,
this is what the Don River was called in ancient times. The leader of the Aesir in ancient
there was a certain Odin, a great and wise leader who possessed sorcery.
arts. Wars with the tribes of the neighboring Vanir people
they passed through it with varying success: the aces sometimes won, sometimes suffered
defeat. For me, this proves that Odin was not a god, but a man.
century, because the gods cannot lose. In the end, the war with the Van-
we ended in peace, but the Romans and the Aesir came to the lower reaches of the Tanais,

weakened by long wars, they were forced to retreat to the north.

I read the sagas carefully and thought that from Odin to the Historians
the historical figure of Harald Fairhair (10th century)
Thirty-one generations. It all fits: the northern Black Sea region
the Romans conquered it in the 1st century BC. In addition, I was
I was simply amazed when I learned that the tribes of the Aesir and Vanir were real-
peoples who inhabited these places before our era! And when I
I looked at the map of the lower reaches of the Don and saw the word “Azov”, then I forgot
I couldn’t read it otherwise than “As Hov”, because Old Norse
the word "hov" means temple or sacred place!>""

It makes sense to cite some characteristic ones, in light of the considered
topic under consideration, excerpts from the "Saga of the Ynglins":

–

“The circle of the earth where people live is very indented with bays. From the ocean-
on, surrounding the earth, large seas crash into it. It is known that
the sea stretches from Nørvasund all the way to Jørsalaland. From this sea
a long bay extends to the north, which is called the Black Sea. It is
divides a third of the world. To the north of the Black Sea is the Great,
or Cold Sweden. Some believe that Great Sweden is not
smaller than the Great Country of the Saracens, and some compare it with the Great
what the Land of Black People is. The northern part of Sweden is deserted because
frost and cold, as the southern part of the Land of the Black People is deserted
because of the sun's heat. Sweden has many large areas. There are many
there are also different peoples and languages. There are giants and dwarfs, and

37 Novaya Gazeta. 2001. May 17. No. 33.

black people, and many different amazing peoples. There are also
huge beasts and dragons. From the north, from the mountains beyond the populated areas,
places, a river flows through Sweden, the correct name of which is Tana-
is. It was formerly called Tanakvisl, or Vanakvisl. It flows into
into the Black Sea. The area at its mouth was then called the Land of Va-
nov, or the Dwelling of the Vanir. This river divides thirds of the world. The one that
"The one to the east is called Asia, and the one to the west is called Europe."

–

“The country in Asia to the east of Tanakvisl is called the Land of the Ases,
or the Dwelling of the Aesir, and the capital of the country was called Asgard. The ruler

there was one who was called Odin. There was a large temple there. According to ancient
According to his custom, there were twelve high priests in it. They had to
were to perform sacrifices and judge the people. They were called
diyas, or rulers. All people had to serve them and honor them.
thief. There was one great warrior, and he traveled a lot, and took possession of many
powers. He was so successful in battles that he gained the upper hand.
in every battle, and therefore his people believed that victory must always
be behind him. Sending his men into battle or on other errands
yami, he usually first laid his hands on their heads and gave them blessings.
Slovenia. People believed that then success would be assured for them. When it
people found themselves in trouble at sea or on land, they called upon him, and
It was believed that this helped them. He was considered the most reliable support.
He often traveled so far that he was absent for a very long time."

_

"Odin had two brothers. One of them was called Ve, and the other was called
Vili. They ruled the state when Odin was away. One day,
When Odin went far away and was away for a long time, the Aesir lost
hope that he would return. Then the brothers began to divide his inheritance,
and both married his wife, Frigg. But soon after, Odin
returned home, and he then got his wife back."

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"Odin went to war against the Vanir, but they were not caught
taken by surprise and defended their country, and victory was sometimes for the Ases, some
Vanami. They ravaged and devastated each other's countries. And when this
Both of them got tired of it and set up a meeting for reconciliation.

yyy

made peace and exchanged hostages. The Vanir gave their best
people, Njord the Rich and his son Freyr. The Aesir gave in exchange that,
who was called Honir, and they said that he would be a good leader. He
was tall and very handsome. Together with him the Aesir sent the one
who was called Mimir, a very wise man, and the Vanir gave in exchange
the wisest among them. His name was Kvasir. When Honir came to Zhi-
the Vanir, he was immediately made a leader. Mimir taught him everything. But
when Hönir was at a meeting or gathering and Mimir was not around, but it was necessary
when it came to making a decision, he always said: “Let others
decide”. Then the Vanir realized that the Aesir had deceived them. They seized
Mimir and they cut off his head and sent the head to the Ases. One took it
Mimir's head and rubbed it with herbs that prevent decay, and
cast a spell over her and gave her such power that she spoke
she talked to him and revealed many secrets to him.

Odin made Njord and Freyr priests, and they were the dii
Aesir. Freya was the daughter of Njord. She was a priestess. She was the first to
taught the Aesir to cast spells, as was customary among the Vanir. When Njord was with
Vanov, he was married to his sister, for such was the custom there. Their
children were Freyr and Freya. Au Asir was forbidden to marry such
close relatives."

"A large mountain range runs from northeast to southwest.
It separates Greater Sweden from the other countries. Not far south of
The Land of the Turks is located there. Odin had large possessions there.
niya. At that time, the Roman rulers went on campaigns all over the world.
and they conquered all nations, and many rulers fled from their
their domains. Since Odin was a seer and a sorcerer, he knew that
his offspring will populate the northern edge of the world. He planted
his brothers Ve and Vili as rulers in Asgard, and he himself went to
the way and with him all the diyas and many other people. He went first to
west to Gardariki and then south to the Land of the Saxons. He had a lot of
newer. He took possession of lands throughout the Saxon Country and installed his own ther
sons as rulers. Then he went north to the sea and settled
on one island. It is where Odin's Island is now called.
Fionne. He then sent Gefjun north across the strait to search for lands.
She came to Gylvi, and he gave her arable land. She went to Zhi-
the Giants' Palace and there she conceived four sons from one giant.

Then she turned them into oxen, harnessed them to a plow and plowed the land.
I fell into the sea opposite Odin's Island. There is now the island of Selund. Since then
She lived there until then. She was married to Skjold, Odin's son. They lived in
Hleidre. And where there was land before, there was a lake. It is called
Leg. The bays in this lake are similar to the capes of Selund.

Odin, having learned that there were good lands in the east of Gylvi, set off
he went there, and he and Gylvi ended the matter peacefully, since he judged,
that he could not cope with the Aesir. Odin and the Aesir competed with him many times.
Gylvi was up to various tricks and tricks, and the Ases always got the upper hand.
One settled at Lake Legh, where it is now called Old Sig-
tuna, built a large temple there and performed sacrifices in it.
wearing according to the custom of the Ases. All the lands that he took possession of ther
called Sigtuna. He settled priests there. Njord lived in Noatun,
Freyr is in Upnsala, Heimdallr is in Himinbjorg, Thor is in Trudvang,
and Baldr in Brei Dablik. Odin gave them all good dwellings."

–.

“They tell it as true that when Odin and the Dii with him came

to the Northern Countries, they began to teach people the arts that
which people have owned ever since. One was the most famous of
all, and from him people learned all the arts, for he mastered them all,
although he didn't teach everyone. Now we need to tell why he was so pro-
glorified. When he sat with his friends, he was so beautiful.
and magnificent in appearance, that everyone was in high spirits. But in battle he seemed
to his terrible enemies. And all because he mastered the art of me-
take on his appearance as he wished. He also mastered the art of speaking
so beautifully and smoothly that to everyone who listened to him, his words seemed
truth. Everything in his speech was as harmonious as in what is now
is called poetry. He and his priests are called masters of song,
because this art came from them in the Northern Countries. One could
to make his enemies blind or deaf in battle
or were filled with terror, and their weapons did no more harm than a tail.
sprouts, and his warriors rushed into battle without chain mail, raged like a demon.
dogs or wolves bit their shields and were as strong as
bears or bulls. They killed people, and neither fire nor iron would
harmed them. Such warriors were called berserkers."38

∗ Icelandic sagas. The Saga of the Inglins. M.: Yaz. glory cult, 2002. Ch. 1-4.

Ze

3

Scientists have long noticed the connection between the Scandinavians

and aces, but the explanation of this phenomenon could not go beyond the framework

ki proposed by G.V. Vernadsky: “While the final
a point on the ancient Varangian route from the Baltic to the Azov
the sea was the mouth of the Don, its beginning was the mouth of the Western Dvi-
ny. The movement along this path was two-way, since not all
Scandinavian warriors and merchants who went to the East remained
were there constantly; many Swedish adventurers...
spending several years in the East and becoming rich, over time, it happened,
returned home to the Baltic lands and had the habit of
to give old places new names that reminded them of the said
the land of their exploits and adventures. For the same reasons, the name
As (the feminine form of Asa) became a common personal name in
Scandinavia. Several Norwegian princes in the ninth and tenth
centuries bore the name Asa. And the syllable "as" was used in the formation of ta-
some male names, such as Asmund, Askold, etc.

G. V. Vernadsky's assumption is based not only on the "usual-
“to give old places new names”, but also on the historical
experience - there is a convincing number of similar phenomena
both in the past and in the present. But in this case, the transfer of geographic

The exchange of names and proper nouns does not have a “shuttle” character:
Scandinavia East-Scandinavia, and "unidirectional": East-
current_Scandinavia, as a result of the migration of the Aesir to the north of Europe.

The most important condition for understanding the history of the Aesir will be the assert
Vernadsky's statement, which is agreed upon by almost everyone
scientists related to this topic. "The Caucasian Alans are called
were called ases or oses - the name that their descendants, the Ossetians, bear
“To this day.” “The name Alania,” wrote a Venetian who lived in the 15th century,
the merchant Jehoshaphat Barbaro, - came from tribes called
Alans, who in their own language are called "as>"./L! Such
P. Sha-, who studied the Scandinavian sagas, was of the same opinion.

3 Vernadsky G.V. Ancient Rus'. P. 283.

%° Vernadsky G. V. Russian history. Textbook. Moscow: Agraf, 1997. P. 25.

** I. Barbaro. Journey to Tana // Foreign writers about Russia.
St. Petersburg, 1836. Vol. 2. $7.

V

Farik: "The proper (home, native) name of the Alans is precisely Asy
Even in ancient times it was brought to Scandinavia by wandering
"We are Normans", "the Scandinavians borrowed many religious
rituals among the Alans."^?

In world historical science, the ethnonym “Alans” is much more
known and mentioned as "ases" and, probably, synonyms "ases-ala-
"these" should be considered taking into account the time factor: there are basic
It is reasonable to assert that until the Early Middle Ages these
The Northern Black Sea and Caucasus tatels were better known
like aces. This conclusion is based on the fact that the national
The name of the Aesir became the basis for the name of the largest part of the world - Asi
(Asii): originally this was the name given to the lands inhabited by the Aesir, and later
and all the spaces located to the east of them.

We find confirmation of this in Mark Annaeus Lucanus (39-65 BC).
n. E.): “Tanais gives its shores the names of different parts of the world and, serving
the border between Asia and Europe, separating the adjacent parts of the continent and
with its curves it increases now one, now another part of the world." To the aces,
since this is what “the Alans were called in their own language”, we can
carry and the message of Josephus Flavius: “We have previously explained that the tribe
"The Alans are a part of the people living around Tanais and Lake Meotian."

Obviously, in the future, for reasons requiring special
consideration, the ethnonym "Alans" became more commonly used
and has reached our days in the name of the autonomous republic of Alania.
In any case, they are mentioned repeatedly in Russian chronicles

namely aces (yases):

“In the year 965. Svyatoslav went to the kozari. Having heard the Kozari, they
dosha is against them with their prince Kagan. And I stepped on the wallpaper and overcame
Svyatoslav took the Khazars and their city of Bela Vezha. He defeated both the Yasses and

“In the year 1029, Yaroslav went to the yases and took them.”

“In the year 1116...Prince Yaropolk Vladimirovich went to Polovech-
the land, to the river Don and there he took many people, and took the cities
Polovtsian: Galich, Cheshyuev and Sugrov, and he brought with him a tribute and a wife
"Cast Yasynya."

“* Safarik P. I. Slavic antiquities. M., 1948.

3 Lucan Marcus Annaeus. Pharsalia. M.: Ladomir–Nauka, 1993. T. 3. P. 266–283.
" Flavius Josephus. The Jewish War. Rostov-on-Don: Phoenix, 2000. U1-
UP, 4.

“In the year 1380. The Orda prince came with like-minded people
to them and the Orda princes and with all the Tatar and Polovtsian forces,
and in addition to that he recruited troops - Bezsermens, Fryazians, Circassians and Yasse
Burtasy; also united with Mamai in one thought and in one thought
and the Lithuanian Prince Agailo Olchardovich and with all the power of Lithuania
and Lyatskoy; with them, alone, Prince Oleg Ivanovich Ryazan-
sky...»

4

The first mention of the Alans in history is considered to be the ethnonym Roxola-

ny, which should be considered as disyllabic: rox-ala-

ny, where "rox" is a determinative word meaning "light, white"
"lye", that is, "roxalans" should be understood as light (white)
Alans.

At the same time, some scientists, for example G. V. Vernadsky,
The Roxolani are called the Roxolani: “The leading clan of the Alans was called the Rox –
"brilliant", and from it, presumably, came the names of the Ros
or Rus (later Russia, Russians). These Rus (in the variant Rosy) are mentioned
are found in the Syrian chronicle in the middle of the UT century."®

The Roxolani people lived to the east of the Borysthenes (Dnieper)
ra) was known to the Greek (by origin) historian Stra-

Bon, who lived at the beginning of our era, but relied on sources
approximately two centuries ago. However, taking into account that con-
that “the Caucasian Alans were called Ases or Oses”, this time
the current benchmark should be pushed back at least half a millennium
tia back.

The fact is that the country (or rather, a group of countries) in whose name
the word "ace" is present, it existed even during the time of the person who lived in
1st century BC prophet Jeremiah - this refers to his call: “Under-
take down the banner from the earth, sound the trumpet among the nations, arm
against it (we are talking about Babylon) nations, summon kingdoms against it
Ararat, Minyan, Ashkenazi, put a leader against
him, bring the horses like a terrible locust."^8 We will not apply
efforts to prove the fact that the "Ashkenazi countries"

*> Vernadsky G. V. Russian history. P. 25.
*° Jeremiah 1:27.

where

located in Eastern Europe or close to it - quite
to say that they were neighbors of the kingdoms of Ararat, whose loca-
lization (06 below) is defined.

If you know that in the language of the prophet the letter “sh” is pronounced both
is also hidden as “s”, then “Ashkenazi kingdoms” is also
"kingdoms of Ashkenazi" (in some editions of the Old Testament and
The books of the prophets are written like this: Ashkenaz, the countries of Ashkenazi), th
there are those lands where the "As-kenazis" lived. Let us recall that
The Assyrians (note: as-surs) called the Scythians very
a similar word: ashkuaz (as-kuaz), and in Greek sources ter-
the territories adjacent to Tanais (Don) are called Askania
or Askhanate. In other words, the Ases were also considered one of those
a huge number of tribes, whom the Greeks (and only they) called
"Scythians".

5

At the beginning of our era, the Aesir were under threat of enslavement. Their
the lands were no exception in the main direction of the Roman
'Politics - the subordination of tribes and peoples. And if under the imperial-
the torahs Claudius and Nero, Rome's efforts to take over
The Northern Black Sea region and the Caucasus were to a greater extent diplomatic
matic, then after the formation of new provinces - Thrace and
Moesia, the actions of the empire became more overt, to the point of
placement of garrisons in some places of Taurida, the subordination of which
was considered by Rome as one of the most important conditions

preparations for war with the Dacians.

Let us recall that it was Rome's desire to take control of the North
The Black Sea region and the Caucasus T. Heyerdahl, based on the text of the saga
(In those days, the Roman rulers went on campaigns all over the world and
they conquered all nations, and many rulers fled from their
their possessions"), considered the main reason for the exodus of the Aesir from these pla
"The Romans came to the lower reaches of the Tanais , and the Aesir, weakened by long
wars, were forced to retreat to the north."

It should be noted, however, that there is no indication
"long wars" - we are talking more about some local military
actions of the Romans. "It is unlikely," writes A. Nanov, "that Agrippa (the Roman
(the commander of the Russian army. - A.G.) had to carry out some serious

E: No.

military actions in the Bosporus, but the demonstration of military forces itself
The Roman forces proved to be very effective and forced the Bosporans
"obey."^7

And yet the Aesir, led by Odin, the wise leader, are doing well
representing the consequences of possible Roman expansion and not
willing to risk the lives of their fellow tribesmen and the fate of their descendants,
left in search of a better life. "Since Odin was a seer and a col-
dunom, he knew that his offspring would populate the northern outskirts
peace. He installed his brothers Ve and Vili as rulers in Asgard, and
he himself set out on a journey and with him all the Dii and many other people."

A fairly accurate date for the "exodus" of the Aesir from the Northern Black Sea region
the sea can be calculated based on what is said
"The Saga of the Inglins", the country that later received the name
Denmark, ruled by Odin's great-grandson Froddi, and this was during the time of the right-
of Emperor Augustus: 41-14 AD. In addition, there is also
some clarification: "..then Christ was born." The path of Odin is also known:
"He went first west to Gardariki, and then south to the Land
Saxons. He had many sons. He took possession of lands throughout
the country of the Saxons and installed his sons as rulers there. Then he
went north to the sea and settled on an island. It is there,
where it is now called Odin's Island on Fiona."

However, not all the Aesir followed Odin - some of them, and obviously
but the majority remained on their land.

The Ogivans occupy the same place in the mythology and religion of the ancients.

them Scandinavians, as well as the Aesir gods. Loki and Frey are not inferior in

its meaning to Odin and Frigg. There is no doubt that the contacts
between the Aesir and the Vanir took place even before Odin took away part of
fellow tribesmen to the North and, if the Scandinavians (Norwegians, Swedes,
Danes) are essentially an ethnic continuation of the migrated Aesir, that is,
therefore, this is equally true in relation to
Vanam – in other words, in the veins of a significant part of the Scandinavian
In addition to the Asan people, Van blood also flows among the peoples.

7 Panov A. R. Palemon's campaign [to the Bosporus: problems of interpretation of sources]
nikov. Saratov: AMA, 2002. Issue 11. P. 106–108.

m:

At the same time, it should be emphasized that no, not even the most general,
there is no news about the Vanir people and, practically, the only one, although
and significant evidence of their existence is the surviving
before us and, obviously, connected with the name of the people who lived here
hydronyms: lakes Van and Sevan (Se-van). From the same root some
Some linguists also produce the toponym Yerevan (Yerevan).

The state formed in ancient times on this territory,
were called the kingdom of the Vanir, but it is much better known as the kingdom of
Urartu, which is mentioned in Assyrian sources as a single
country in the [10th century BC. The Vanir apparently continued to exist
to conquer even after its conquest by the Medes in the 5th century BC.

Regarding the history of Urartu, there is a fairly convincing idea
The position of I. M. Dyakonov and G. A. Melikishvili, who believe that
"Ararat" is the name of the biblical mountain that gave shelter to Noah's Ark.
misinterpreted name of the kingdom of Urartu, as in the book
"Genesis" actually speaks about the mountains of Ararat (Urartu), then
there are mountains located on the territory of the kingdom of Urartu. To the "kingdom-
“To the lands of Ararat,” as we remember, Jeremiah addresses himself—and here too
the plural is completely consistent with the source information
kov, who reported that the kingdom of Urartu was a unified
the rule of individual states.

The time frame of the existence of the kingdom of Urartu, as it turns out,
moose, not only do not contradict those regarding the “Aske-
naziyskikh”, but also coincide with them, so that the description in the “Saga of In-
"Glinah" relations between the Aesir and the Vanir can be considered important
an argument in favor of the existence of the latter.

The Kingdom of Urartu is considered to be their forerunner by Armenians, Georgians and
Azerbaijanis, however, there is a circumstance in its history
Wonderful for those who are interested in the history of Rus'.

At the end of the 30s of the 1st century BC, another group was formed in Urartu.
dynasty. This fact is not surprising, but the name of its founder is interesting.
innovator - his name was Rusa. Judging by the inscription on the statue erected
in the Mutsatsir temple and depicting him on a chariot: “With my
with two horses and one charioteer my hand took possession of the royal power

*® See: Dyakonov I.M., Melikishvili G.A. Urartian letters and documents.
M.; L., 1963; Ancient Eastern materials on the history of the peoples of Transcaucasia.
T. 1. Tbilisi, 1954.

her.

"I am Urartu", Rusa was a brave and decisive man. He
the successors often acted against other nations precisely in the union
with the Cimmerians or provided the latter with the necessary conditions
for conquests, as was the case, for example, under Rus II in 675 BC.
in the war with the Phrygian kingdom.

Of course, this fact cannot serve as a basis for the conclusion
about the ethnic connection between the Vanir and the Rus, but also to reject it out of ha
it is not worth it, if we assume that the above-mentioned names of the Rus
may be based on the word "van (ven)": S-van-ilda, S-ven-doslav,
S-ven-eld, S-ven-ekl.

7

It is important to imagine that, according to the text of the Ing-

"Linakh", both the Vanir and the Aesir lived in Great Sweden: the Vanir - at the mouth

Tanais, and the Aesir are to the east of it. "Great Sweden" acts
as a name uniting various territories located
north of the Black Sea, and, therefore, as a common name for the peoples
living on them. We are convinced of this, based on the fact that
the aces who moved to the north of Europe named their new habitats
also by Sweden - Little Sweden.

Already in the familiar to us “Bertinsky Chronicles”, which, in addition to
Among other things, they say that in 829 the Greek emperor Theo-
Phil sent an embassy to the King of the Franks, Louis the Pious.
vomu, a phrase translated into Russian as "Swedish
tribe", in the original it looks like "eo vep$ esze Zieopum".

Russian chronicles from the 11th-13th centuries mention the Svei, not the Swedes: “Those
the Varangians were called Rus, as others are called Svei, and others Our-
Mani, Anglian, and others Goths"; respectively, the country where they lived
Swedes, called Sveonia by the Russians.

Strabo knew about the country of the Sveons (Zieopites) in the south-east of Europe:
“Among the peoples who converge in Dioscurias are
and the Swedes, who surpass their neighbors in power; and it is possible to be
maybe they are almost the most warlike and strong of all. In any case
In this case, they dominate all the peoples around them, occupying
May peaks of the Caucasus, towering over Dioscuriada. They have
the king and a council of 300 men, they say, can put up an army
up to 250,000 people. Indeed, the entire mass of the people represents

a combat-ready, albeit disorganized, force. In their country, as a re-
give, mountain streams bring gold, and the barbarians catch it with sieves and
shaggy skins. This is where, they say, the myth of the Golden Fleece arose.
Some also call them Iberians - the same as the Westerners
(i.e. Pyrenean Iberia) - from the gold paintings found in
both countries. The Swedes use the poison of the astonishing
action, which with its smell brings torment even to
wounded by poisoned arrows. Other peoples living near
Caucasus, occupy meager and insignificant areas of land." ®

We have already provided evidence that between the ethnonyms “605
5епи$ ecce 3цеопиг" (Sweons) and Suevi can be equalized.
Moreover, Strabo's remark that "some call them also
Iberians”, let us compare it with that of Rubruk, who traveled
in Eastern Europe in the middle of the 13th century and told about it in his book
"Journey": "So the above-mentioned region of Caesarea is surrounded
by sea on three sides, namely from the west, where Kersona, the city, is located
Clement, from the south, where the city of Soldaia is, where we landed, he ver-
tire of the region, and from the east, where the city of Maritandis, or Matrika, and us-
the mouth of the Tanaid Sea. Above this mouth is Zikia, which is not
obeys the Tatars, and to the east - the Suevi and Iberians, who [also] do not
"obey the Tatars."

According to this report, the Suevi were located east of Zikia,
and Zikia, and this is reliably known, was adjacent to Matrika (Mat-
rahoy, Tmutarakan). We remember what was written on the seal
Oleg (Gorislavich): “Lord, help Michael, the archon of Matrakha,
Zikhia and all of Khazaria." Constantine Porphyrogenitus mentions Zikhia and all of Khaza
cue near Tmutarakan: “You should know that outside the fortress of Tama-
Tarha has numerous sources that provide oil. It should be
know that in Zikia... there are nine sources that produce oil."?!

Is it really so accidental that Strabo combines the words “Sveonians-Iverians” with the w
similar to the "Suevi-Iverians" of Rubruk, although both are described
are areas located close to each other, which in the pro-
shlom were one country? This country, which exists to this day

® Strabo. Geography. Olma press. M.. 2004. HT, 11, 19.

” See: Journey to the Eastern Countries by William de Rubruck. Moscow: Mysl. 1997. Ch 1.

"' Quoted from: Zakharov V. A. Op. cit. P. 212.

=

time and known as Svaneti, is located practically there,
where it was located during the time of Strabo.

Thus, Suevi is the name of one of the Ascian (Alan)
tribes that remained on their ancestral lands. With regard to their co-
the tribesmen who moved to the north of Europe, there was a situation
to a certain extent the opposite of the one considered, since the new
They continued to call their places of residence Sweden (Sveonia),
Over time, the ethnonym "Ases" was replaced by the ethnonym Sveons (Svei),
Russian transcription of "Swedes".

8

that small, but requiring concentration of attention, ex-

We took a course into the ancient history of Eastern Europe,

because they discovered the root “sven” in the names of the ancient Rus,
calling them with the Alans. And we immediately foresee the objection that in
the shadows remained of the wolverines, who, in all likelihood, should be attributed
to the Gothic tribes. But are our convictions really so indisputable regarding
Are you ready for history?

Their actions, unlike those of the aces, seem more purposeful.
different, because they changed the cold and inhospitable north
to the warm and cozy south.

“From this very island of Scandza,” says the already familiar
Jordan to us, - according to legend, the Goths once came out with their king
named Brig... As soon as they got off the ships they set foot on land,
as they immediately gave the place a name. They say that to this day it
that's what it's called Gotiskanza... Soon they advanced from there to
the places of the Ulmerugs, who then sat on the shores of the ocean (Baltic-
sea)... Then they subjugated their neighbors, the Vandals,
uniting them to their victories. When a great multitude grew up there
people, and only the fifth king after Berig, Filimer, ruled,
son of Gadariga, then he decreed that the army should be ready together with the family-
we moved from there in search of the most convenient areas and suitable
places for settlement, he came to the lands of Scythia, which in their language-

ke were called Aium... From here, as victors, they move in
the extreme part of Scythia, adjacent to the Pontic Sea">.?

332 Jordan. Op. cit. P. 65–66.

At the same time, a historian much more famous than Jordan,
Josephus Flavius considered the Goths to be Scythians, which caused discontent
Jordan and the following passage on this subject: “Joseph, more truthful–
the greatest narrator of annals, who everywhere observes the rule of truth and
reveals the origin of things from their very beginning, omitted the non–
It is known why what we have said about the origins of the Goth tribe. Mentioning
only about their roots from Magog, he assures that they are called Scythians and
by tribe and by name." We will note that Josephus Flavius, according to
for the reason that he lived five centuries before Jordan, he could not get acquainted
with his opinion “on the origins of the Goth tribe” and had his own, one must assume,
not an unfounded opinion, despite the fact that I did not know the given
by the famous Russian historian D. I. Ilovaisky, linguistic
sequences: “In the same way, the Gites, the Getae, the Goths, and the Guts are Vi–
modification of the root "tgya", which we bring closer to "kyt" (in the name
Scythians). The sound "g", as is known, easily turns into "k", and the letter with
we melt the prefix in the word Sketes. What could the Greeks have called "Sketes"
a modification of the word "Getae" or "Gitae" with the prefix "s" to "aeolian"
pronunciation, was expressed by Salmasius, Leiden
professor in the 17th century."

But it is not only Io who is ready to deny the Scandinavian origin.
Seth Flavius. In the comments to the work of the Polish historian M. Me–
Khovsky's "Treatise on Two Sarmatias" contains the following remark: "What
concerns the essence touched upon by our author (Mekhovsky. – A.G.)
"Gothic question", then, despite... the predominance of pan–Germanic
interpretations of it, coming from the Jordan, the latest archaeological
research allows us to outline a different solution. We mean
the fact–filled work of V. I. Ravdonikas “Cave Cities
Crimea and the Gothic problem in connection with the stage development of the North–
"of the Black Sea region." Analyzing the data from the latest excavations in
Crimea and comparing them with other previously known materials,
V. Ravdonikas resolutely denies the origin of the Crimean Goths
from Scandinavia or the Baltics, and at the same time casts doubt on
and ethnic unity of the Goths, in general, and the old methodology in
solution of the Gothic problem." This conclusion is consistent with the opinion
G. V. Vernadsky: “The name “Scythians” referred to a tribe

See: Ilovaisky D. I. The Beginning of Rus. Moscow: Olimp, 2002. Ch. \У1.
"Gothic collection. News of GAIMK. 1932. Vol. HI. Issue. 1–8. P. 5–106.

of different ethnic origins... Scythian state
was rather a confederation of strong nomadic clans." I agree with
V. Ravdonikas and the famous Ukrainian historian M. Braichevsky:
"We will not consider the most complex problem of the Goths and their migration
tions to the south, we will only note that the thesis about the Scandinavian ancestral hom
tribes has recently encountered very serious objections. But
regardless of whether this migration took place or not, it is impossible
consider the Black Sea Goths as pure Germans.
If there was a resettlement, its scale excludes the idea of a pre–
the presence of a German ethnic element in the Northern Black Sea region
sea in the 1st – 2nd centuries. It is not without reason that for late antique authors the
aborigines of the Black Sea steppes, and their ethnonym in the sources
is synonymous with the name "Scythians".

Therefore, as completely consistent with the above
we must take into account the following statement by D. I. Ilova–
skogo: “But, in all likelihood, this name (Scandinavia. – A.G.)
moved north from more southern countries, just like the name
Scythia, which gradually changed and sometimes received the entire
ma wide application. In a narrow sense it was today's South
Russia, in the vast – its borders in the north extended to the shores
ocean, in the east they were lost in the steppes of Central Asia. Subsequently, this
the name, if not in its pure form, then in a modified form has been preserved for some
other countries, and mainly beyond Scandinavia or Scandia?
We allow ourselves the following guess: is this where this comes from?
the misunderstanding on which the so widespread in the Middle Ages
centuries the custom of producing peoples from the misty and barely known Scan–
dinavii? If it is possible to call any country true and not imaginary
uavpa repyit, so this is ancient Scythia in its narrow sense, that is
the southern half of Russia, with the adjacent part of the Danube
plains and the Carpathian region. Here, according to Herodotus,
so many peoples lived there. From here they gradually spread to
north and west. Later, when the name Scythia was transferred to
the distant shores of the North Sea, with these shores the east was mixed
memories of Scythia as an ancient homeland, and the chroniclers began
These memories are confined primarily to Scandinavia."

33° Vernadsky G.V. Ancient Rus'. P. 72.
% Ilovaisky D.I. Op. cit.

Let's give credit to the historian whose scientific intuition is one and a half
century was ahead of similar conclusions of T. Heyerdahl. Consequently, “this
the very island of Scandza”, from which “according to legend they once came
the Goths with their king named Brig" was "ancient Scythia in its

in a narrow sense, that is, the southern half of Russia" or, according to Jordan, "the extreme part of Scythia, adjacent to the Pontic Sea."

But then we need to approach the history of the Goths from the same position as and to the history of the Aesir, whose habitation in the north of Europe was the result of as a result of their migration from its south-eastern outskirts, and from here already it is easy to conclude that the Goths came to Little Sweden (Northern Scandinavia) together with the Aesir. And just like "the name As (female form of Asa) became a common personal name in Scandina- VII, and the SYLLABLE "as" was used in the formation of such male names, like Asmund, Askold, etc., the root "Goth" found its place in the north Europe: “As soon as they got off the ships, they set foot on land, immediately gave the place a name. They say that to this day it remains so. called Gotiskanza”, but these ships came here (let us repeat- sya) from the "extreme part of Scythia, adjacent to the Pontic (Cher- (by the sea).

Thus, both the Roxolani of Strabo and the Rosomons of Jordan are these are the descendants of the people who inhabited the spaces in ancient times Eastern Europe and was called by different names at different times: Cimmerians, Scythians, Sarmatians, Goths.

In light of the above, it is worth emphasizing that the spread of the opinion among scientists is that the Great Migration peoples on the scale that official history has in mind. riography, there was no, but much more important was the “subsequence- "the importance of ethnic and racial tension" (in the words of G. V. Vernadsky). The said “sequence” is considered When discussing the Scythian-Sarmatian problem, E. Klassen had in mind: “But the people can neither disappear like fog nor move like checkers. Could two huge Scythian kingdoms to move with all their mass, not leaving behind traces that would take a lifetime to erase generation. With such a mass moving, the path could not be a path, or by road; for their path the width of a whole kingdom was needed. in; and such a huge action should have resonated with everyone

>' Jordan. Op. cit. P. 65.

O

neighboring peoples. But neither the Greeks, nor the Persians, nor the Arabs say anything such a gigantic movement, which, in essence, could not have happened.

For what reason did the Scythians suddenly disappear, and in their place appeared Were there only Sarmatians?

All this happened because the people remained in the same place, but appeared only under a different name; his new name is Sarmatians. The whole thing is explained by the fact that the Sarmatian-Scythian colony was the closest

Scythian settlement to the Greeks, and the Greeks, having begun, for some ignorance-
my reason, calling the nearest Scythians Sarmatians is widespread-
They later applied the same name to all the Scythians. The Romans
studied the Greeks.

That the Scythians were called Sarmatians is also evident from the fact that it could not
how could a small Don colony grow into such a huge colony?
name, which was called by the Greeks by this name. The theory of the location
the people are very well known and the people are not mushrooms, for which it is sufficier
but one night, to appear in great numbers even where they had been before.
“there was no such thing.”®

Migration of peoples, of course, took place and had a number of effects
cases have a significant impact on the demographic picture of Europe.
py, but ethnic groups, as is commonly believed, did not replace each other in full
ness. The Ases (Alans), Svens, Ivers, Rosomons and many others are,
in turn, the names of the tribes, which, for quite understandable and es-
For natural reasons, the Eastern European super-ethnos was divided.
The ancient Rosy (Ros people) lived in the north of the Taman Peninsula.
Rova is one of such tribes. And this is the main conclusion in light of the considered
the topic under consideration.

I

one of the arguments most often appealed to

researchers in an attempt to understand the ethnic nature of Rus',

are the names of the Dnieper rapids, given in two
variants - Slavic and Russian - by the Byzantine emperor
Constantine Porphyrogenitus in his famous treatise "On the Management of
"ruling the empire."

58 Klassen E. I. The most ancient history of the Slavs and Slavic-Russians. Moscow: Amreta
Rus, 2005. Chapter: “Where did the Scythians and Sarmatians disappear?”

This division in itself indicates that there are two options
ancient names of the rapids existed in parallel, proving that
the ethnic difference between the Rus and the Slavs. It is also clear that
During the time of Constantine Porphyrogenitus, the Russian names of the rapids were still
did not disappear completely, and the Slavic ones did not establish themselves finally,
However, it is clear that the Russians preceded the Slavs, because the opposite
the assumption is completely contrary to logic. "Obviously, it was
would be a mistake,” writes M. Braichevsky, already familiar to us, “to regard-
the emergence of the one cited by Constantine Porphyrogenitus

“Russian” nomenclature of the Dnieper rapids by the middle of the 10th century. She, undoubtedly much older and most likely dating back to the last centuries BC, when the Sarmatian hordes flooded southern Russia steppes. It was this nomenclature that was the original and acquired international significance; Slavic represents translations or tracings of Sarmatian names. It was formed no earlier than the 3rd–4th centuries. (or rather, after the defeat of the Huns), when our ancestors (the Slavs. – A.G.) began active colonization of the Black Sea Steppe region and "The military occupation of the Dnieper waterway."

It is unnecessary to remind that the messages of the Tale of Bygone Years about the beginning of Rus' they simply obliged to consider the linguistic basis of the Ru names of the rapids of the Scandinavian, but it is generally recognized that their tracts- ka on such a basis is highly controversial and “far-fetched”. Therefore, In light of the above, the opinion of M. Braichevsky is indicative: “The ethnonymy with the base “ros” is Sarmatian, that is, Iranian. It can be assumed with a significant degree of plausibility that The mysterious "Rus-Goths" represent an Iranian component Gothic unification, dating back to the Goths (Scythians) themselves. Note that in the sources there is a parallel form “gotalana”, “Alanogoths”, “Wala (no) Goths”, etc., apparently appearing in as a natural option: the Alans also belong to the Iranian group of tribes and are ethnonymically associated with Iranian Rus ("Roxolans").

The above defines a fundamentally different approach to the setting in our topic dedicated to the “Russian” names of the Dnieper rivers horns of Constantine Porphyrogenitus. Their explanation should be sought not in Scandinavian, but in Iranian philology. Indeed, the formation The approach to Iranian roots gives much more convincing results. than traditional Swedish etymologies. As a starting point,

we accept the Ossetian language, which is considered a relic, as our material Sarmatian languages (Ossetians are considered to be descendants of the Alans, and the Alar constituted one of the most significant and numerous sar- mat tribal groups }».

Of course, in the work of M. Braichevsky, which is cited here, A detailed analysis of the Russian names of the Dnieper rapids is given positions of Iranian philology and in comparison with that of Scandinavian (German) - those who wish can refer to the details; we, however, we will conclude: “Thus, all seven names (thresholds. - A.G.) received impeccable Ossetian etymologies, which correspond well text of the source. Of course, the manifestation of blind chance here is excluded. The proposed interpretation option in all seven cases teas surpasses the Norman one already in that it leaves no trace name without proper explanation. Consequently, "Rus" Constant- The tribe of Porphyrogenitus is neither Norman nor Slavic, but Sarmatian.

skaya "Rus", merging with that mysterious people of Ros, which
Ancient authors, even in the last centuries BC, placed it in the south-
"the eastern corner of the East European Plain."

Without any exaggeration or bias, M. Braichev's conclusion is
can be more specific: "Rus" by Konstantin Bag-
Ryanorodnogo is not Norman or Slavic, but Sarmatian
Alanian "Rus", because we have no right to forget about the connection
two determinants: Rus-Alans.

And finally, let us compare the descriptions of the Rus and Alans that have come down to u

Ibn Fadlan: "I saw the Rus when they arrived on their trade routes.
business and settled down (landed) on the Atil River. And I did not see
(people) with more perfect bodies than they. They are like fingers-
Mom, rosy, red. They wear neither jackets nor khaftans, but wear
any man from among them a kisu, with which he covers one of his sides,
and one of his hands comes out of it. With each of them (there is) a se-
Kira and the sword, and the knife, and he (never) parts with what we (now)
mentioned. Their swords are flat, with grooves, Frankish."

Ammianus Marcelianus: "Almost all the Alans are tall, handsome,
with moderately blond hair. They are scary with a restrained, menacing quality.

See: Braichevsky Yu. M. Russian names of rapids in Konstantin Bagrya-
native // Lands of Southern Rus' in the 9th-14th centuries. Kyiv: Naukova Dumka, 1985.
® Quoted from: Dumilyov L.N. From Rus to Russia. P. 359.

with the gaze of their eyes, very mobile due to the lightness of the weapon-
and in everything they are similar to the Huns, only with a lighter and more
cultural way of life. They stick in barbaric custom
sword into the ground and worship him as Mars, the patron of the countries,
which they roam."5!

Moravian component of history
Ancient Ruby

1

ED the history of Ancient Rus' cannot be understood without taking into account the fact
ra, whose influence eventually led to the identification
Rus with the Slavs.

"As is now established, the Slavs were not the aborigines of the Eastern

Europe, and penetrated into it in the 8th century, settling the Dnieper region and the lak
Ilmen. Before the Slavic invasion, this territory was inhabited by the Rus, -
the ethnic group is by no means Slavic." This statement by L. N. Gumilev is
the fruit of long reflection and analysis of many historical sources.
It is worth listening to, because if the Slavs
"were not natives of Eastern Europe", then, consequently, our
the usual attitude towards the Polyans and Drevlyans as Slavic tribes
has no basis for us other than traditional ones.

Another, also a Russian historian, may be less well known
to the general reader, but much more titled than Gumilev, -
Academician B. Rybakov, assessing the general direction of the Eastern Slavic
Vyansk chronicle, drew our attention to the fact that “the greatest
the chronicler (Russian - A.G.) reveals awareness for the se-
redins [in the 10th century in the affairs of the Great Moravian state, and for [the 20th
in the affairs of the Bulgarian kingdom." And perhaps it is worth paying more attention

"'_ See: @gloti Yu. S. Information about the Alans and Yases. Daryal. 1999. No. 4.
∗ Gumilev L.N. Ancient Rus' and the Great Steppe. P. 32.
“∗ Rybakov B. A. Op. cit. P. 133.

th:

take a closer look at the relations between Moravia and the Dnieper region and
understand the secret of such “awareness” of the East Slavic
chronicler in Moravian affairs? Is it not that the Slavic community
Kyiv was represented not by the Polyans, but by people from Moravia? But
Why Moravia? At the junction of these two statements
famous Russian historians and lies the starting point for our
further reasoning.

2

the first quarter of the 9th century in the territory from the Vltava to the north-west

where, up to the Drava in the south, the state of the Western Slavs was formed,

known to us as the Great Moravian Empire. Prince Mojmir,
trying to join his newly formed state
thread and the Slavic Nitra Principality, in 864 was overthrown, and on
the throne was ascended by the nephew of King Ludwig the German
Moimira - Rostislav. Rostislav was an energetic and strong-willed ruler.
ruler. He expanded the borders of the principality, freed himself from the Byzantine
dependence, successfully held back the German onslaught.

In 870, Rosti's nephew, who received German support,
glory Svyatopolk seizes power in Moravia. But, apparently, Svyato-

the regiment did not keep any of its promises - it was captured and taken away
Germany. The prisoner who repented in words was released to his homeland, one-
but the prince joined the anti-German revolt that had flared up at that time.
the station and, having won several victories, liberated the country. However, a single
and Moravia did not remain independent for long - it was too strong
pressure from her Catholic neighbors, and after Svyatopolk's death
The Great Moravian state disintegrated into several principalities.

The most important condition that influenced the future fate of Mo-
the Ravian principality, and then Rus, was the adoption of Christianity by the Moravians.
Byzantine-style Christianity, that is, Orthodoxy.

The Christianization of Moravia began even before the arrival of the Chinese.
Rilla and Methodius. In the 30s and 40s of the 10th century, about twenty Mor-
Ravian and Czech princes with their squads. However, Rostislav
understood that the adoption of Christianity by the Moravians was associated with the stre
Franco-German political influence and ensured that
so that the spread of the new religion would be as small as possible
subject to such dependence. He achieved that the Pope

Guardian P did not interfere with the liturgy in Slavonic
language, and appointed Methodius as the head of the new church. It is clear that
This development of events provoked opposition from the Catholics
priests. As a result of their intrigues, Methodius was removed from
positions and was imprisoned, where he spent three years, until his trial
but Pope John III had not intervened, returning Methodius not only
freedom, but also the rank of Archbishop of Great Moravia.

But now the one who has become a leading figure has begun to make claims against Methodius
the great prince Svyatopolk, who reproached the head of the Moravian church for
that he "teaches incorrectly." And again the Catholic high priest
takes Methodius' side, not only justifying his actions and
approving of the Slavic script created by Cyril (Constantine)
ment, but literally commanding to “glorify Christ” and read the Gospel
helium in Slavic.

However, after the death of Methodius in 885, Svyatopolk, for some reason,
We refused the above-mentioned dependence on the surrounding countries
from the "Slavic path" in the Christianization of Moravia. Followers and
disciples of Cyril and Methodius, whose number was significant, but-
They abandoned their native places and went to Bulgaria and the Czech Republic.

Obviously, not only to Bulgaria and the Czech Republic. Some of the refugees
tsev, bypassing Poland, reached the Central Dnieper region.
Why "bypassing Poland"? Yes, for the same reason: just at that time the Poles
adopted Christianity, but according to the Catholic model, and the Orthodox
the refugees understood perfectly well that sooner or later they would be left in this cou
there is no way to avoid the "St. Bartholomew's Day massacre". The history of mankind is l

provides more than enough examples of when the escape
from their familiar places was the only way to save lives in the con-
conflicts on religious grounds. Apparently, the above circumstances
and became the reason for the appearance of the Slavs on the banks of the Dnieper.

Conclusion about the close connection of the first Kyiv princes with Moravia and
The Czech Republic can also be traced in West Slavic sources, which tell
calling for the grandson of Svyatoslav Igorevich, the Russian prince Oleg Ole-
Goviche, who is known to historians under another name - Oleg
Moravian. I give brief information about him in the interpretation
N. Filina."

“Filin N.V. On the historical prototype of Ilya Muromn // Armageddon.
1999. No. 7.

“The story of the exiled Russian prince Oleg has come down to us in
the position of Polish and Czech historians of the 19th-19th centuries. From Oleg
Moravian representatives of one family traced their lineage back to the 17th century
from the most noble Moravian families - the Counts of Zherotinsky. For the first time abou
"To Kolega, son of Kolga" (Oleg, son of Oleg. - A.G.), the founder of the family
Zherotinov, told in his work in 1593 Polish-Czech
Historian of the 16th century Bartolomey Paprocki.

Koleg, the son of Kolga, Paprotsky reports, was the nephew of Kiev-
Prince Yaropolk Svyatoslavich (972-978). Due to persecution
Oleg was forced by his uncle to flee to the Czech Republic, where he
arrived with a large supply of gold and silver. In the Czech Republic the exile
seemed to have given up the title of "prince" and assumed the dignity of a knight. Oleg sh
is the founder of the Moravian genus Žerotín.

Paprocki dates the beginning of the Zherotin family to 861, although borrowed
the history of the struggle for power, which he culled from Russian chronicles,
the newest Svyatoslav - Yaropolk, Oleg and Vladimir took place in
70s of the 10th century Paprotsky's use of the chronicle story had
the goal of tracing the genealogy of the founder of the Zherotin family back to the famous
to the Russian noble family of Rurikovich.

It is reported about the Russian prince Oleg, the founder of the Zherotin family
also in the so-called "Chronicle of Jan Amos Comenius" - ancient
her manuscript, used at the beginning of the 17th century in the works of the famous
Czech scientist and great teacher J. Comenius. In 1618-1621,
Living in Moravia, Comenius was among those close to him
nobleman Zherotin. At his request, he wrote a small
an essay on the genealogy of the Zherotin family. Comenius' work is not
was preserved until our time, however, the work of Comenius was
Other Czech historians were called.

In the second half of the 17th century, Comenius' manuscript fell into the hands of the famous Czech historian Tomas Pesina of Czechorod. In his In his work, published in 1677, Peshina set out in detail the history of the Russian prince Oleg contained in Comenius' work, the founder of the Zherotin family.

In 939, Pesina reports, Moravia broke away from the Czech Republic after the murder of Prince Boleslav, his brother, the ruler of the Czech Republic, Prince Wenceslas, and Prince Oleg, who arrived from Rus' in 940, was proclaimed shen king of Moravia: "Experiencing disgust due to the fraternal- the murder committed by Boleslav, Moravia completely separated from

time

The Bohemian Empire, as before, to have its own prince, which became a prince from the line of Russian princes, named Oleg, nephew of nickname of Yaropolk, the Kyiv prince (or Olga's brother, who was the wife of Igor, father of Yaropolk."

After ascending the throne in 940, Oleg spent several years for years he waged a stubborn struggle against the Hungarians, whose attacks on Moravia led by Prince Toksis of the Arpad family. The Hungarians managed to capture part of Moravia and Velehrad, Oleg's capital. Oleg acted against Hungarians, receiving military assistance from the Polish prince Zemomysl and their relatives from Rus'. In the three-day battle of Brunn (949) Oleg's army was ambushed while pursuing the Hungarians, who had turned into creative flight. Most of it perished, only a few were able break out of the encirclement and take refuge in a nearby fortress and forests. Oleg, having gathered the remnants of the army, was forced to leave forever. leave Moravia and move to Poland to Prince Zemomysl. According to Peshina, he soon ended his days there in Poland.

Czech historians, following Pesina, expounded the history of the prince Oleg, they conveyed the end of his biography in a different way and reported about Oleg's return from Poland back to Russia and Oleg's participation and the priests and Moravian nobility who arrived with him to Rus' in the community conversion of Russians to Christianity. Preserved in the works of some historians and the date of Oleg's death is 967.

It is not our task to analyze the given passages and confusion. ts in dates – for us it is more important to answer the question of why Oleg fled precisely to Moravia, perhaps because he was confident of the support, caught in the long-standing connections between Kievan Rus and Moravia?

It is equally important to imagine that the Moravians who made Oleg their ruler, knew about his Varangian origin, which they the story goes that “Oleg, having arrived in the Czech Republic, allegedly could not leave Russian habits and often used Russian expressions "go to hell", which Paprocki translates as "go to the enemy". This habit of his, the writer claimed, is where his nickname “enemy” came from

and the nickname of his entire family "enemy". In this nickname, there is no doubt
but, in reality, it reflects the ancient Russian “Varangian”, “from the family
Varangian”, borrowed by the author from a source that has not reached us
"Nikolai, telling the story of a Russian prince, a Varangian by origin."

Undoubtedly, it deserves attention in the light of the considered
My theme is the fact of the existence of legends about the baptism of Rus

More.

and the overthrow of idols by the Christian hero Elijah Morovlin,
buried in the Kyiv caves, from which some authors
produce an epic image of the widely known Ilya Muromets.

For us, interest in the ancient history of Moravia is not just a tribute
history of one of the peoples of Europe, in general, but is conditioned by close
connection with the history of Kievan Rus. In this regard, the following is obvious
historical sequence: starting from the middle [of the 10th century, significant-
the body of a person who has accepted Christianity in the Orthodox form
villages of Moravia, are moving under pressure from the German Catholic
of honor, bypassing Catholic Poland, to the east and finds refuge
in Kyiv and its environs, which belonged to the pagan Rus.

The Moravians who moved to new places must, of course,
were to participate in the affairs and look after the interests of the people who had give
Yes. It is from this position that the message of the Arabs should be perceived.
anonymous author, dating back to the [10th century: “The people of the country of the Rus
ny. They fight with all the infidels around them and go out
winners. Among them is a group of Morovans."®

This quote, given its time reference, is quite indicative.
and fully confirms our assumptions about the significant
the role of the Moravians in the formation of Russian statehood.

By the middle of the 10th century, the Slavic Christian community of Kyiv, having
its supporters also among the ruling elite, it finds
such a serious influence that it becomes capable of fighting for
power in Kyiv.

The defeat of the Rus in the Balkan War and the death of Prince Svyatoslav
on the Dnieper rapids, which, according to some historians
(for example, L. Gumileva), was provoked by Christian Slavs
us Kyiv, became the turning point when the authorities in Kyiv
from the Rus' it practically passed to the Slavs.

From now on, Kievan Rus develops as a Slavic state,
having Slavic (Moravian) as the state language, and the state
the military religion - Christianity adopted from the Moravians into the Orthodox
form of confession (is this why the Byzantine sources are silent?
about the baptism of Rus, that they had nothing to do with it?)

The role of the Moravian Slavs in the life of Kievan Rus is also reported by the Jews. European sources, for example, the chronicle of H. Friese. The fact of the Moravian-

° Quoted from: Gumilev L.N. Ancient Rus' and the Great Steppe. P. 180.

V

influence on Rus' [in the 10th-10th centuries] is also confirmed by archaeological data. logical excavations in Kyiv, from which it follows that some of the local burials of antiquity refers to people from Moravia. "Chronic- of the whole world" by Martin Belsky and "Chronograph of the Western Russian The editorial boards report on the Moravian Empire, which included the lands of of the Russian state. "The Moravian king Svatoplug held at that time Russian lands. Czech chronicle of Pulkava of the end of the 15th century incl. considers "Polonia and Russia" to be part of Moravia during the time of Svyatopolk.66 Russian copy of the 17th century "Extensive Life of Cyril the Philosopher" copied from a Serbian copy kept in a monastery on Mount Athos, contains a unique title of the Moravian princes: “Rostislav for Svyatopolk is the prince of Moravia and Turov and all Russia." 7

As is known, the names of Russian princes had two ethnic backgrounds. zisa - Norman and Slavic, but if the Norman names of the princes zey: Oleg, Rurik, Igor continued to exist from generation to generation generation, then precisely those that we consider East Slavic: Dobrynya, Mal, Putyata, Nikita are completely absent, but Rostislavs, Svyatopolks, Yaroslavs, Vladimirs abound - from the om- nastikon of the Western Slavs.

That the ancestral home of the Slavs was the Danube lands, eastern but the Slavic chroniclers knew: “In many times (in ancient times times) the Slavs settled along the Danube, where today is the Hungarian land and Bulgarian”, “The Apostle Paul also came to Moravia and taught there. for there is Iluric (Illyria), where the Apostle Paul reached, there was Slavs first (the first Slavs lived here)". They also knew that that “So are those Slavs who passed (emphasis mine. - A.G.), They sat down along the Dnieper and called themselves "Poles".

Returning to the starting point of our reasoning, we are convinced we believe that the above statements of the two historians are completely sty correspond to each other. On the one hand, "the Slavs were not "the aborigines of Eastern Europe": on the other hand, those Slavs who settled, for reasons now clear, "the most informed was found in the affairs of the Great Moravian Empire in the middle of the 9th century.

Kuzmin A.G. The Fall of Perun. M. 1988. P. 129.

7 Lavrov P. A. Materials on the history of the emergence of the most ancient Slavic

written language. Great Moravia, its historical and cultural significance
nie. M., 1985. P. 277.

AE

states." An important result of such compliance will also be that
the definition of "Eastern Slavs" is not a general definition
ity, which existed in parallel with the Western Slavs, but generally
the nature of the latter's migration. Therefore,
from an ethnic point of view, Kievan Rus should not be called the first
the first state of the Eastern Slavs, and the first state of the Slavs
in Eastern Europe, which is very important for understanding history
Russian statehood.

The Jewish-Khazar component of history
Ancient Rus'

1

ED studying the history of the state goes from the general to the particular. Having
in front of him the state as "rose Yoasisht", he finds out what
certain factors played a role in its development. They can be,

of course, divided into main and secondary, but it is important to understand
mother, what if, despite many efforts, the issue of education der-
the case continues to remain unresolved, which means that some fact-
The torus is omitted from the calculations or its value is underestimated.

I am absolutely convinced that neither the history of Kievan Rus nor
its continuation - Little Russia (Ukraine) - cannot be understood
without taking into account the factor which, continuing the accepted scheme, we will call
"Jewish-Khazar component" of the history of Ancient Rus'. And if
the Khazar part of it was at least briefly mentioned by scientists, then the second,
Jewish part was not taken into account at all. And not because of the relative-
the attitude towards Jews does not exclude a certain amount of bias, but
because not only in the history of Ancient Rus', but also in the history of the
of the Eastern European Jewish diaspora they are called Khazars-
mi. But not in accordance with the law of ethnic generalization, since
ku Jews lived on the territory of the Khazar Khaganate, and in the perfect
the belief that those whom Eastern Europeans considered

Hells

Jews, were in fact Khazars who had converted to Judaism. This
a deep and serious misconception that hinders the understanding of the

theories of Europe in general and Kievan Rus in particular, which I hope
it will become clear soon.

2

the beginning of the prehistory. It is known that the Jewish people were divided into

twelve tribes or tribes, named according to the biblical

traditions of the "twelve tribes of israel" by the names of the twelve
sons of the patriarch Jacob. The term "Israel" is used both
toponym, and as an ethnonym, that is, the words “Jews” and “Israel” can
act as synonyms. Among the twelve tribes, the Jews came out of
Egypt, lived in the desert, conquered and populated the "promised land".
Kings David and Solomon were from the large and powerful tribe of Judah,
occupied the southern part of the Jewish state. This tribe and co-
the tribe of Benjamin, next to him, had, because of its proximity to the throne,
some advantages, expressed, for example, in less na-
den of burden compared to other tribes. Naturally,
such blatant protectionism did not please the remaining ten
tribes, and only the legendary wisdom of Solomon, one must assume,
resisted the discontent of the people. But after the death of the king in 977 B.C.
conflict broke out in the country. Representatives of the tribe of Ephraim, also
large and strong, occupying the northern part of the country, turned
went to Solomon's successor, his son Rehoboam, with the request: “Father
Your yoke has been heavy upon us; but you lighten the cruel work of the father
yours and the heavy yoke which he has laid upon us, and we will serve
to you."58

But Rehoboam, who took neither from his brave and courageous grandfather, nor
from the wise father nothing but the right of succession to the throne, he replied:
“My father laid a heavy yoke on you, but I will add to your yoke; my father
You punished you with whips, but I will beat you with scorpions."8

This arrogant response served as a pretext for the start of civil-
war between the tribes of Judah and Bethlehem that supported Rehoboam.
Niamin and the other ten tribes. But the war did not happen,

% 2nd Par. X, 4.
° 2nd Chron. X, 11.

ABOUT THEY

thanks to the prophet Shemaiah, who convinced the headstrong new king

not to go with the army against the rebels. But something even more serious happened
terrible - the united Jewish state split into two: the southern,
which henceforth became known as Judea, and the northern one, called
differently: either Ephraim, or the Ten Tribes, or Israel, or according to
the name of the capital - Samaria. The schism led to the weakening of each
two kingdoms: lack of unity and different political orientations
entation eventually ended tragically for both states,
but earlier - for the Northern Kingdom. In the last quarter of the UP c.
BC, the king of the northerners, Pekah, concluded an agreement with the Aramaic king, Rezi
an alliance whose goal was to fight against Assyria. To its alliance-
Pekah and Rezin tried to include Ahaz, who became king.
Jews, but to no avail, since the latter was afraid to speak out against
against the mighty Assyria. Then the allies declared war on him.
and destroyed some cities of Judea. Ahaz asked for help.
I go to Assyria with an expression of allegiance to its king Tiglath-Pileser:
"I am your servant. Come and save me from the hands of the king of Aramaic and Jewish-
"The king of Assyria did not force him to ask
himself twice, and in 735 BC he first captured Damascus and killed
forged the rebellious Rezin, and then moved his troops to the "ten-generation"
kingdom and tore away a good half of its territory. The remaining
All regions recognized the authority of Assyria, and the residents of the capital, Samaria
killed the short-sighted politician Pekakh. It would seem that the bitter experience
should have taught something to the next kings who were already doing well
of the Golden Kingdom, but Hoshea, who replaced Pekah on the throne in 724.
BC, concluded a secret treaty with Egypt against the same Assyria,
which became known to its ruler Shalmaneser, and soon the latter
conquers the Northern Kingdom. Egypt, as they say, didn't even bat an eye.
Hoshea was captured and sent to prison, but we must give him credit
the inhabitants of the capital - they resisted for another three years. In 722 BC. 5.
Samaria has fallen.

Apparently, the Assyrian kings were tired of the intrigues of their Northern colleagues.
kingdoms, and they resorted to the tried and tested method of destroying the conquered
of the country - the forced displacement of peoples ("politics
Nasahu), rightly believing that this would significantly reduce
there is a possibility of resistance. So most
the inhabitants of the Northern Kingdom were expelled from their native lands: “In the de-
In the fifth year of the reign of Hoshea, the king of Assyria took Shomron and drove out

He brought the Israelites to Ashur (Assyria), and settled them in Halacha and in Habor,
by the river Gozan, and in the cities of Madaia" and the deserted cities and villages
settled with captives from Babylon, Kutha, Ava, Hamat, Sepharvaim,
who now became inhabitants of the former kingdom of Israel.

It is from this moment that the history of the Jewish Diaspora should be counted.
vu RY, but the thing is that it is difficult to approach it from the usual positions.
lematically, since in relation to the Assyrian captives the whole
This story begins and ends with a well-known message.
about their places of settlement. Further, the traces of the exiles are lost, putting
thus the beginning of the greatest mystery of Jewish history - the mystery
ke of the missing tribes, which refers to the disappearance from the sphere
communication of the peoples of the ten Jewish tribes (tribes), expelled by the Assyrian
by the Riyans from their homeland at the end of the last quarter of the 8th century BC.

But the Jews of the two remaining tribes - Judah and Benjamin - still
a century and a half after the destruction of Samaria, those living on their lands
Pole, and then, after the conquest of the Southern Kingdom by the Babylonians, not
those who had lost ties with their native land, of course, were not indifferent
on the fate of their missing fellow tribesmen, and they are very interested
treated any information concerning their possible locations
habitat. One of these pieces of information was included in the Jerusalem Talmud:
“They were taken into three exiles: one on the other side of the Sambation River, the secc
a swarm in Daphne, which is in Antioch, and the third is hidden by a heavy cloud."
Now the “mystery of the missing knees” has received its continuation in
"the mystery of the Sambation River", about the search for the location of which and
will be discussed further.

In the above Talmudic report, each of the three is listed
The feudal expulsions today have their own official explanation:

1. "The Sambation River" is mythical, since its location is not defined.
even an approximate location. Mention of the Samba River-
tion in medieval Jewish chronicles: “Six days a week
it is noisy and stormy, throwing up sand and stones, and on Saturdays
"rests and calms down" is considered metaphorical, explaining the

No. Melachim P,17: 1-17: 8.
P Jerusalem Talmud. Sanhedrin, 536.

the rite of non-return of exiles who could not return on ordinary days
to overcome the turbulent current of water, but on Saturday they did not want to do this
because of the sanctity of the day.

2. "Daphne" - it is obvious that in the Jerusalem Talmud it was used
It is called only as a geographical reference known to its compilers.
entir, because "Daphne" is a suburb of the city of Antioch, founded
founded in 300 BC by Seleucus [1 Nicator and named after him
father, the noble Macedonian Antiochus, and the migration of the “northerners”
came into being in the 5th century BC. From 64 AD Antioch was part of the Roman Empire.
province of Syria and served as the residence of the governor

3. “Heavy cloud” is also a metaphor that emphasizes the heaviness of
the brutality of the situation in which the exiles, deprived of their homeland, found them

But it should be emphasized that the definition of "legendary" or
The "mythical" river Sambation acquired its name only after numerous
futile and fruitless attempts to search for it all over the world, that is, to the river
Sambation was long treated as a geographical reality –
the very mention of it prompted this. It is said: “on the other
side of the Sambation River,” and if we were talking about some mythical
river, then why was such clarification necessary in this case?
In other words, there were those who knew about the real river.
Sambation, as a place of settlement of Jewish captives – from here
and concreteness – "on the other side of the river". It is also clear that Sambation
was not located within the boundaries of the territories subject to Assyria, because
they would know about it, as they knew about “Khalakh, Khabor, the Godan River, the cities
dii". The obvious conclusion is that Sambation was not a place
resettlement of Jewish exiles by the Assyrians, so there is everything
there is reason to believe that some of the exiles from the Northern Jewish
the kingdom ended up outside the Assyrian Empire.

The question naturally arises: what is generally known about geography?
the proper name Sambation, except that it is mentioned in
Jerusalem Talmud? It turns out, very little, and if you
accurate, then we can only talk about a single case when
The Zantian Emperor Constantine Porphyrogenitus in his work
nii <About the Russians who come from Russia on monoxyls to Constantinople
"Nopol" reports that "All of them (boats. – A.G.) go down the river
Dnieper and gather in the Kyiv fortress, called Sambatas."
Therefore, the city of Kyiv was preceded (or existed)
la parallel to it) a fortress whose name exactly corresponds

the name of the river, which, according to legend, became the place where Jews lived,
expelled by the Assyrians from the Northern Kingdom. Russian historian
B. Rybakov believes that it did. "Trading, and perhaps,
and the customs point at the Kyiv Heights existed for a long time (under–
crossed out by me. A.G.) before the construction of the "city" by Kiy, which received
his name... The Emperor knew Kyiv well and mentioned it more than once.
but, but in this case he obviously named some part of the city,
associated with a river, harbor, backwater. The idea has already been expressed: not
Is the name of the Kyiv fortress Sambat an ancient name?
trading post that approached the Dnieper itself? Etymology
the words are not clear."7?

It would seem that there is nothing in common between the Sambation River from Jerusalem
the Salem Talmud and the fortress of Sambatas from the work of the emperor
There is no Constantine, but the similarity of geographical names makes us
take a closer look at them. Let's pay attention to the fact that
that the Sambatas fortress was located on the Dnieper River, the lower reaches

which until recently was blocked by huge rocks
and boulder-thresholds, which created a serious and dangerous obstacle for
all those sailing on this river. This is what he writes about the Dnieper rapids
one of the most famous researchers of the Dnieper region, academician
D. I. Yavornitsky: “The Dnieper River, freely and smoothly carrying its
water, having encountered indestructible obstacles in the form of lava, rocks, ridges and
capes, with incomprehensible force, strikes in different directions, furiously
throws itself from one rock to another, raising huge shafts high
foam and all this produces such a terrible noise and groan, which
can already be heard at a great distance from the threshold."?3

Isn't it true that Yavornitsky's description of the rapids resembles a story?
medieval Jewish chronicles: "Six days a week she is noisy
and is turbulent, lifting up sand and stones."

Is the similarity really so coincidental in light of the parallel drawn?
the names Sambation and Sambatas? Apparently, it is not a coincidence.
and, as a result of all that has been said, we can conclude that
<long> before the founding of Kyiv, in the place where the court was later
but before this city could arise, there was the Sambat fortress, in which

”* Rybakov B. A. Op. cit. P. 100.
* Yavornitsky D. I. History of the Cossack AS. Kyiv: Naukova Dumka,
1990. Vol. 1. P. 54.

Jews lived there – descendants of Assyrian captives. However, such a conclusion
contradicts not only official Russian historiography,
but also in the opinion of historians of the Jewish diaspora, who believe that in the East
In Europe, Jews, as a community, appeared no earlier than the 19th century.

However, there are documents showing that in the territory
Jews lived in the ancient Rus' much earlier than is generally accepted
count. At the end of the last century, the Cambridge University library
Jewish manuscripts stored in the Geniza were received by the university
(storage) of the synagogue of the Egyptian city of Fustat Misr. In 1962
Among the many manuscripts by Professor Norman Golb was
discovered the one that was later named "Kievskoye"
letter". This document is an appeal from the Kyiv Eu-
the Russian community to the communities of other countries and cities with a request for
the relics of a certain Jacob bar Hanukkah, who ended up in debtor's prison for
circumstances beyond his control.

The "Kiev Letter" is almost unanimously considered to be the first
mid-10th century, therefore, the Jewish community of the city, which had
At that time, close ties with other communities in the world existed much
earlier. So, we have two facts before us:

| The Expulsion of the Jews from the Northern Kingdom in the Last Quarter

USh v. don. 5.
2. Some of them live on the banks of the Sambation River
(Dnieper).

What is the difference between these two facts?

From the moment of the destruction of Samaria by the Assyrians, with a well-known st-
with a sing of precision we can count the beginning of another historical
process: the weakening and fall of the Assyrian kingdom, completed
sewn by the end of the 13th century BC. And this circumstance should be
taken into account by us as the reason that, against the background of internal and exterr
the troubles and misfortunes that accompanied the collapse of the state,
The Assyrians didn't care about any Jews who were settled
located on the outskirts of the empire and having no influence on either
one of the aspects of the life of the state.

And yet, the Samaritan exiles were officially considered
captives and could be turned into slaves at any moment. This
The Jews, who had a history fixed in generations, were well-known
rical experience of being in Egypt, which ended in slavery.
Of course, the Assyrian captives were not as organized as the Egyptians.

Petsky. They did not have their own Moses, and they came out of Assyria.
in disparate groups of varying sizes without unity of time
and goals, settling along the way where the terrain seemed safe to them.
safe and comfortable for living. It is not difficult to determine and the main thing
direction of their movement. Returning to their homeland, which became the arena
continuous wars, was completely senseless (we remember,
that the Assyrians populated Samaria with captives of other conquered
nations), and the road to the east was blocked by deserts. The prisoners went to
northwest, in the area between the Volga and Don rivers, and on the lands adjacent
to the northern shores of the Black Sea, where the migrants reached
According to rumors, the tribes living there led a relatively peaceful existence.
a place where there was enough land and water, and nature and climate, especially in
sea coast, was almost no different from the Middle East.
Evidence of Jewish residence in Crimea dates back to the beginning
Guards BC, and if we proceed from the logic of their advancement, then in the Caucasus
they appeared even earlier. Let us clarify that “among the Jews of the Caucasus
Even in the 10th century there was a living legend that they were the descendants of the c
flax, settled in Media by the Assyrian kings" (in August 1998 in
Georgia celebrated the 2600th anniversary of the arrival of Jews there.) "^

there is not the slightest doubt that Russian historians are passionate

but they wanted the etymology of the word "Sambat" to be based

in Slavic languages and the basis for understanding this word were
the hydronyms suvod' - "whirlpool" or sovod' - "connection" are laid down
"Nenie vod". Without going into detail about the Slavic interpretation of the toponym
"Sambat", we note that the above quote from B. Rybakov, under
the hand of which were linguistic specialists, the word is completed-
mi: "The etymology of the word is unclear."

Also worthy of attention is the hypothesis whose supporters believe that
they say that the model for the legend about the founding of Kyiv was the ancient Armenian
the legend of three brothers: Kuar, Meltei and Khorean, who built
three cities in the country of Poluni.

If you see Kiya in Kuar, Horeb in Khoreana, and in the country of Polu-
ni - the lands of the Polyans, on which, as is known, Kyiv was founded, then,

M Brief Jewish Encyclopedia. Jerusalem. Vol. 4. P. 426.

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despite the fact that the name Meltei is missing from the general concept, the reason
there is certainly something to think about, especially since, continuing the city-
construction, the brothers also built the city of Kerkei, around which there was
plenty of trees and grass and plenty of room for hunters (cf. in "IVL":
"there was a forest and a large pine forest around the city and they caught animals there'
Based on the Armenian basis of the mentioned legend, researchers
they went even further, linking it with the fact that the Armenians have
the name is Smbat, so if not the brothers themselves, then someone from their circle and
became the founder of "Dokiev".

However, the presence of the proper name Smbat among Armenians turns out to be
is called, has an indirect relation to them. "In the history of ancient
and feudal Armenia in the [10th-10th] centuries AD and the whole of Transcaucasia
The noble Bagratuni (Bagratid) family played a key role.
Its origins date back to the Urartu period. Even then
This family played a significant role in the life of the state, by [the 10th century BC.
e. united the tribes and peoples of the Armenian Highlands into a work-
a proprietary monarchy of the eastern type. In scientific literature
(and beyond) The Bagratids are usually credited with Jewish
origin. In support of this, reference is made to the message of the ar-
Myanmar historian U. Movses Khorenatsi, who in his address
gives explanations to his patron, the marzpan Saak Bagratuni
regarding the origin of the genus. The corresponding chapter is called
"A series of our kings and their enumeration from father to son" is published. In it
The historian writes that the Armenian king Hrachya (Khrachea) asked
King Nebuchadnezzar of Babylon, who took the Jews into captivity, one

from the captured Jewish leaders named Shambat and settled
him in our country with great honors. "The chronicler claimed-
it is from him that the Bagratuni family descends, and this is true."
Khorenatsi goes on to write about the difficulty with which the Armenian kings were able t
descendants of Shambat to idolatry, and at the end adds:
"For some untrustworthy people arbitrarily, not
taking into account the truth, they claim that your crown-laying family
Bagratuni comes from Hayk. On this matter I will say: do not believe
such nonsense, for in these words there is not a trace or sign
truth, not a hint of it, they just mumble empty words
speeches and various nonsense about Haik and his ilk. But find out,
that your name is Smbat, which the Bagratunis often call their sons
newer, this is real, in their former, that is, Jewish language-

=

ke - Shambat".7?Thus, pushing off from the mentioned arch-
Myan legend about the name Smbat, we came to the language of the Jews.

Professor Omelyan Pritsak of the University of Cambridge, by the way-
ti, a Ukrainian by origin, believes: "The solution to the problem, apparently,
mo, very simple. Kyiv began its history in the Carolingian period
as a trading post with the South, that is, mainly with the Balkan countries.
us, where the Balkan-Latin language was used as a |ptvia #apka.
In the name Sambatas the final "s" is a common Greek
suffix, ZatBakh corresponds exactly to the reconstructed
oriented Balkan-Latin zataka (Saturday)... In Central
Europe had fairs on Saturdays. That's why many market
The centers are called "Saturday (market)".76

But let's return to the Jerusalem Talmud. It was completed by
the end of the G\ century (4128 years from the creation of the world according to the Hebr
generally accepted calendar. Therefore, about Sambation as a place
the settlements of exiles were known even in [U c., and if the connection between the rive
Sambation and the Sambat fortress seem convincing, then you-
the version of the origin of the name Sambat put forward by O. Pritsak is not
earlier than the 2nd half of the 8th century (Carolingian period) thanks to trade
The claims of the people of the "Balkan-Latin" countries are not confirmed.

At the same time, one can and should agree with O. Pritsak that
that the name "Sambat" is based on the word "Saturday", but this is -
the Roman "Shabbat" (Sabat), to which representatives of the Balkan-Latin
countries, including the Greek emperor, had only that relation-
judgment and merit that they brought it in their transcription to the Eastern
the shores of the Mediterranean Sea. Thus, one can imagine
etymological and historical picture of the transformation of the toponym
"Sambation":

In the 4th century, as a result of the division of the Roman Empire into two parts:
the western (Roman) and eastern (Byzantine) province of Pa-

Lestina went to Byzantium, which had much closer ties with
Eastern Europe than Rome. Greek merchants spoke of the
an ordinary (noisy) river and a village located on its banks,
in which live Jews who call themselves descendants of the Assyrians

" See: Matevosyan R. On the question of the origin of the Bagratids // Armenian
Bulletin. 2001. No. 1.
° 1olb N., Pritsak O. Decree. op. P. 82.

Re: V

exiles. The name of the village was transferred into the European language-
transcription howl - Tomorrow.

Jews, for whom the message about Sambat, for obvious reasons,
It was important and interesting for us, so we added a personal name to the word “sambat”
Hebrew suffix - "on": Sambat-on (for example: holon - window,
malon - hotel, - kenyon - place for shopping, etc.), and in such
Sambation was included in the Jerusalem Talmud.

Understanding that the Greeks counted geographical landmarks from their
"from her side", we imagine that they could only have arrived at Sambat
after overcoming the rapids - the place where "she (the Sambation River)
"It is noisy and stormy, it raises sand and stones" - that's where the indication comes fr
that the captives live <on the other side of the river], that is, after the rapids,
rightly considered a nodal point for those sailing along the Dnieper.

Let us recall that in ancient Russian epic literature the river
The Dnieper is called by very revealing names: “Izrai River” and
"Sofet". The etymology of the hydronym "Sofet" undoubtedly lies in the
Ritish "Sabbath" - "Saturday".

5

and, considered natural, the Jews' ability to trade was,

in essence, an acquired property, laid down by the conditions themselves

the existence of Jews in the Diaspora. The possibilities of the merchant-
Jews were more preferable because practically in
in every country in the world he could find fellow believers who were able to provide
help and support for him, from providing overnight accommodation to
obtaining a cash loan. In turn, the connections between the Jewish
by merchant guilds of different countries to a much lesser extent
depended on the political preferences of their rulers, limited
who did not allow Jews into social and political activities or did not allow them into the
the economic life of their states.

The combination of these and other factors that favor the development of
trade, led to the fact that at the beginning of the Early Middle Ages
Jewish merchants become monopolists in trade between Europe-
sing and Asia. They were called Radhanites.

Almost nothing is known about the Radanites. Almost the only
The mention of the Radanites by the Arab geographer Ibn Khor-
dadbah in <The Book of Ways and States»:

"The route of the Radhanite Jewish merchants who speak Persian,
in Romanian, Arabic, Frankish, Andalusian, Slavic:
they travel from west to east and from east to west by sea and
by land. They carry eunuchs, maids, boys, silk, furs and swords.
They board ships in France on the Western Sea, heading to
Farme... On the way back they take musk, aloe, camphor, cinnamon
and other works of the eastern countries..."

L. Gumilyov is even more laconic: "The Radhonites were the name given to the Jews
merchants who seized the monopoly of caravan trade
trade between China and Europe." He also gave his own explanation for this
logy of this word, deriving it from two Persian: gar - "road"
and dop - "to know", that is - those who know the roads, thereby asserting that
The Radhanites were based on people from the Iranian Jewish community.
ny.7 But let us note that in L. Gumilyov this word has the form
"Rahdonites" - different from the accepted one, which is explained by the desire
historian to derive it from Iranian roots, although it is well known,
that Jewish merchants who had a monopoly on trade between Europe and
Asia was called "radania" - without the middle "h". Doubt in Iran-
The word's origin lies in its functional
filling: "knowing the roads" is a rather vague definition.
This applies more to travelers and guides than to
to the merchants themselves, whose main function was precisely to sell
goods, and not in knowledge of the roads.

The interest shown by historians in the Radhanites has been limited
the aforementioned paucity of information about them, from which the conclusion was drawn
and about the limited influence of the Radanites on the lives of their contemporaries
states. However, upon closer inspection, it turns out that
that their activities are much more significant than it seems, and the role
Radhanites in the history of Eastern Europe in some cases can be
consider as decisive.

To confirm the opinion expressed, let us approach the fact of the
existence of Radanites from a functional, so to speak, position, then
there are positions of their real activities and let's think about it, and not
Are we taking the definition of "monopoly" too lightly?

7' Bulgakov P.G. The Book of Paths and States of Ibn-Khordadbeh // Palestinian collection. L., 1958. Issue. 3/66. pp. 127-136.
* Gumilev L. N. Ancient Rus' and the Great Steppe. FE.

given that with the monopoly of the Radanites in trade between Europe and
All scientists who have dealt with this issue agree with China.
But what is a monopoly in general? First of all, an economic or
a trading organization (association) that has full control over
the industry in which it operates, the prices of goods and services. So, if
If the Radanites were monopolists, then let's imagine:

1. What was its scale (the monopoly) if it was in
in their hands the "lion's share" of trade operations between Europe and
Asia.

2. What a lot of questions and problems had to be solved:
the development of new trade routes and markets, the creation of base settlements,
arrangement of stops (stations), including the construction of premises
for the rest of people and animals, maintenance of roads, portages,
sources of WATER.

3. How clear and ramified the management system had to be?
management to ensure such a scale of activity.

So, returning to the etymology of the word “Radanites”, it can be
but it should also be explained based on the very essence of the existence of the
nopolies. In the Early Middle Ages, and much later, the concept
"monopoly" was given a meaning that was significantly different from
modern, but its main core then and now was the same -
domination of a few, dictatorship within the limits of their activity. In Hebrew
"rodan" - "unlimited ruler, dictator", and this is explained
The origin of the word "radanites" seems much more
more convincing than that based on Iranian dialects.

6

oh could it be that the activities of such a huge organization have remained unnoticed?

labeled? It is not. Of considerable interest is the message

al-Masudi (10th century), based on earlier sources:

“The Rus are numerous peoples, divided into various
tribes; among them is one tribe called Ludaana; they are
and are more numerous and go on trade affairs to Anatolia, Vi-

"Zantium, Constantinople and the Khazars."

Zakhoder B.N. Caspian collection of information about Eastern Europe. Moscow, 1962. T. 2. P. 99–106.

Of course, this message has been commented on many times. Russian historians, but the most characteristic comment is B. Rybakova: “Masudi was well informed about the Western half Slavs. He first introduced the world to the Baltic Slavs. When describing the Black Sea region, he also speaks more about its western part. half. The "ludaana" he mentions sail not only to Khazaria, but also to the Kanatolian coast, to Constantinople.

Particularly important is the reference to the tribe of Ludaana, in which it follows to see the chronicle's ulichs – uluchany, stretching "oli to the sea". The southwestern border of the Ulichs reached the Danube."

Even without reading the above conclusions, one can foresee that here and under the Rus, in general, and under the tribe "Ludaana" we are offered they understand only the Slavs, although it is completely unclear why Ry- Bakov decided that Masudi meant “the western half of the Slavs- va", and by "ludaana" we should understand the uluchan, which we have never heard of Haven't you heard of it in Anatolia and Byzantium?

However, it turns out that in the “Caspian Codex”, from which it was taken the quote given, it looks a little different. Firstly, the fact that B. Rybakov suggests reading it as “tribe”, which is actually translated as, as a “category”, that is, this word has not an ethnic, but, so to speak, an organizational Nation content; secondly, the "country of Andalus" of the original source replaced by "Anatolia", ' and, finally, the compiler of the "Code" is known orientalist B.N. Zakhoder believes that “ludaana is nothing other than is- corrupted designation of the Jews "ar-radaniya" (Radanites. – A. G.)*?

Therefore, the passage from Masudi in question must be look and it looks like this in B. Zakhoder: “The Russians are a numerous people, subdivided into different categories; among them, there is one category, called Radanites; they are the most numerous and go to trade affairs in Andalus, Byzantium, Constantinople and the Khazars."

Indeed, the situation is that Jewish merchants are one of the "divisions" of the Russes, looks, at the very least, surprising. tel.

8 Rybakov B.A. Op. cit. P. 346.
8' A classic example of historical "correction": there is not a single references to Slavic merchants trading in Spain during the time of Masu-

di (1st half [10th century).
“* Zakhoder B.N. Op. cit. Vol. 2. P. 90.

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7

Let us turn to the other side of the Jewish trading activity.

monopoly, without which its existence would be impossible.

nym – to military support of trade transactions and operations.
The monopoly as an organization needed protection for trade caravans
during their movement, permanent bases and rest areas, most
dangerous sections of the route from the point of view of attack, portages, in reconnaissa
ke new caravan routes and roads, etc. And this is only what concerns
"land" trade. And where is the sea trade? Sea trade caravans
should have been protected in the same way as the land ones – after all, the sea
piracy in those days was just as natural a way of survival
existence, as well as robbery on land. And since we are talking about the signifi-
a significant Jewish trading organization in its scale, then
we must also speak of equally significant or even superior
its military organization, which provided trade activities
the Jewish merchants. The Radanites were rich and (what is no less,
and perhaps more importantly) regular customers of the military
services, and such services were rendered to them by the dews. It is difficult to imagine
best partners. Many of the peoples among whom the Jews lived,
were good warriors – but the dews were also beautiful
seafarers, and in their person the Radanites acquired, so to speak, complete
a package of military support for which the Russians received a negotiated
fee, and then perhaps a fixed percentage of the profits, turning
turning them from mercenaries into companions, that is, we should be talking about
economic relations between Jews and Russians, which may
but to define it as a trade and military union. It is the union of the Rus and the Eu-
Reev had Masudi in mind when he applied the term “discharges” to them, that is,
structural divisions.

6

We found out that the trade "category" of the union consisted of Jews,
which were called Radhanites. But in that case there should have been
have their own name and military “rank”, in no way inferior to
in its commercial significance. Masudi gives the name and
intelligence unit of the organization "Rus": "City
rums, known as Masna, which prevents those ships

about

kuzakan (emphasis added. – A.G.) and other Russian ranks,
who arrive in this sea. The Byzantines call them "Rusia".8

The military "discharge" of the "Rus" union was called "kuzakana",
in which B. Rybakov for some reason sees “Kievites”, without providing any
there are no grounds for such a statement. But here is the etymology, at your service
which we resort to repeatedly, will help us understand who is worth
behind this mysterious word. In Hebrew, "hazak" means strong, not so strong
could those on whose shoulders lay be called by a general name?
more dangerous, requiring certain character traits and corresponding
existing physical data part of the activities of the trade and military
union, that is, the basis of “kuzak-ana” is the Hebrew “hazak”, the beginning
the "x" of which could well be read and pronounced as "k".

So much more convincing than other interpretations of the word
"kuzakana" will be that we are dealing with an Arabic transcription
the term “Cossack” is well known to us.

The question is valid: if the said union included both the Rosy and
Jews, why do dews appear in historical sources, and
not Jews, although the latter conducted trade operations? The fact is that
the authors of these sources, when mentioning the organization, did not mean
its self-designation, but what it was called "from the outside." And the word "Jew"
in itself it did not mean anything, since Jews lived in many
countries of that time, and it was necessary to clarify which European countries
are we talking about the French, Spanish, etc.? Therefore, ethno-
"Rosy" had a parallel content: a Jewish trade union
with dews. The same thing that the ethnonym “dews” meant
and the organization, there is one more proof – it is in the message
Idrisi: “Shumen is a populous city with a Russian
office. It is a flourishing city, with crowded bazaars.
and an abundance of natural resources. It is located on a mountain." If
here “Russian” is an ethnonym, then the word “uprava” (office) is
there will be clarification. What is its function, because the combination of "swedish-
"Skaia office" or "German office" does not say anything about whether
what it (this office) does, but in this case “Russian” –
not an ethnonym, but an indicator of affiliation with a trade organization,
and Masudi had no doubt that he would be understood correctly.

83 Ibid. P. 346.
8 'Ibid. P. 180.

9

In light of the information received, it is worth considering what has come down to us

we have a story from the depths of centuries about how at the beginning of the [10th centu

A squadron of ships approached the south of France, which the locals
The residents took it for a Jewish one, but it turned out that their teams were
of the Normans. Having met no resistance, they landed on
the shore and plundered the coastal cities. And here is a comment on this
L. Gumilyov's event: "The coastal residents... became victims of the nor-
Mann pirates. It is impossible to assume that the mistake was
It's a matter of chance that coastal residents know how to understand the equipment
ships. Apparently the Jews simply lent their ships to the Normans,
"of course, for a share of the spoils." From the narrative and commentary to
it follows that:

1. The Jews in the Middle Ages had a fleet, the ships of which
they only had their own equipment (let's agree that this is
(little known fact).

2. Jewish-owned ships were well known in
ports of Europe (and it should be understood, not only Europe).

3. The Jewish ships had a good reputation - trust in
The Norman pirates took advantage of it.

L. Gumilyov can be understood: he has to involve a detective
a plot to explain what cannot be explained on its own
from the usual ideas, but it is unlikely that he himself believes that
merchants, regardless of their ethnicity, could
We will exchange the trust we have earned for a disposable and dubious one
"share in the spoils." Be that as it may, the event itself, and the commentary-
L. Gumilev's comments to him only confirm our conclusions about the so-
between the Russians and the Jews, which led to the creation of the largest
trade and military organization of the Early Middle Ages. Rosov - those
the same (as we remember) descendants of the Aesir, that is, the Swedes, Danes or Norwegia
in this case they were taken for Normans, under whom they had no
what need was there to disguise themselves, as in 844 when they attacked
to Seville, which is reliably known from historical chronicles.

From the fact of the existence of a fleet belonging to Jews and Rus,
the fact of the existence of ports also follows with iron necessity,

*" Pumilev L.N. Ancient Rus' and the Great Steppe. P. 170.

in modern parlance, the registration of this fleet. Of course,
This is "Rusov Island" - the northern part of the Taman Peninsula, where
The neighbors of the Rus were the Jews, about whom Ibn al-Fakih said: <...for-
then they (the merchants. - Author's note) go by sea to Samkush the Jew, after
why they turn to Slavonia." Without taking sides in the old
dispute about what should be understood by "Samkush the Jew" - Tmu-
cockroach or Kerch, we will note the important circumstance for us that,
in any case, "Samkush the Jew" was on the shore of the Kerch
strait. Those who still insist on the existence of a valid
in relation to the Khazar trade, we refer to the statement of the same
Masudi that “neither the Samanids nor the Khazars had a fleet.”

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The conclusion is that Jewish international trade in the Early Middle Ages

the non-century can become the mirror in which one reflects oneself

the fact of the existence of Rus' and traces of its activities is not accidental and
is the result of an objective analysis of the relevant histories.
ric sources.

This topic is essentially the subject of the work “The Jewish Diaspora and
Rus" by the Israeli author Irma Heinemann, who in her reflections
Deniyah is based on two main premises:

1. The residence of a “large number of Jews in the Caucasus region

and the northern coast of the Black Sea, resettled there by the king
Nebuchadnezzar after the destruction of the first Jerusalem-
Temple in 586 BCE>.17

2. “Jews who rejected Judaism in favor of paganism in accordance with

in accordance with the term adopted in the Torah and the Book of Maccabees
were called "rasha" or "rashiya".8

It is known that the Hebrew "shin" is pronounced in many languages
like "s" - this is where the words "ros", "rus", "rasiya"* "rosiya" come from
and at the junction of these two premises I. Heinemann put forward a hypothesis,

%° Zakhoder B.N. Op. cit. Vol. 2. Pp. 84, 85.

87 Heineman I. The Jewish Diaspora and Rus'. Jerusalem, 1983. P. 11.

88 Ibid. P. 11.

8' In Slavic, as a rule, for example: Shimon - Simon, Yeshua - Jesus.
% Until recently, "Rasseya" existed as a parallel to "Russia".

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according to which, "rashia", or Jews who rejected Judaism in favor of
paganism, formed the core of the formation in the Northern Black Sea region
sea and spread its activities to Eastern Europe.
the military-trade organization Rus, which played a decisive role in the
played a key role in the creation of the Kievan state and gave it its name."

Professor O. Pritsak of the University of Cambridge also suggests
assumes the existence of the trade union "Rus", but believes that it encompasses
united the merchants of Central and Eastern Europe, and contrasted them.
his association of eastern, mainly Jewish merchants-rada-
nitov: <...Only two international companies were involved in the EU-
the Asian slave trade: the Jewish Ka4Vashua and the non-Jewish Vlz.
A substantive analysis of the sources shows that both trading organizations
The two states did not operate simultaneously: the first one operated earlier.
the Rus corporation replaced the Radgania corporation in Eastern Europe.
rope. ...Now we have an unexpected phenomenon before us. The Rus, who only
that have emerged from obscurity, are already full-fledged international
national merchants? Who are they, these Rus? They certainly weren't
a primitive tribal group with no knowledge of geography, foreign
languages and economics. They must have had a concept of merchant
rights, they had to have trust and credit in the world of trade.

History shows us that international trade is strong-
ko is associated with empires, which alone could protect the merchant and
to ensure his trust. In the UPT-[10th centuries there were only two such:
Roman (Western or Eastern) and Arab (Sasanian-Persian)
skaya). As my research has shown, both companies - Radgania and
The Rus had their base in Roman southern Gaul, firstly, in the coastal
Arles-Marseille areas, and secondly, in the Rodezou area (basin
Garonne River) - old Kifegis!5. This is the Celtic-Latin name
the name Ki-epsh! or Kiyo-! was replaced, according to philological laws,
in Middle French on Vi$-1; in Middle German again-
so Kai gave the natural Ki221".??

To the conclusion that "both companies – Radgania and Rus had their own
base in Roman southern Gaul (France)" O. Pritsak came, founded
based on the already known to us reports of the Arab geographer Ibn-

)' Ibid. P. 15.
° See: Pritsak O. Where did the Russian land come from? Lecture given in
Harvard University 10/24/1975.

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Khordadbeh in the "Book of Routes and States", written in the middle [of the 10th century:
"The route of the Radhanite Jewish merchants, who speak Persian,
Rumian, Arabic, Frankish, Andalusian, Slavic: they
travel from west to east and from east to west by sea and land.
They carry eunuchs, maids, boys, silk, furs and swords. They sit down
to ships in France (my emphasis. – A.G.) on the Western Sea,
heading to Farma... On the way back they take musk, aloe,
camphor, cinnamon and other products of the eastern countries...».?3

"The way of merchants Rus "jeans sakaliba" ...The merchants then leave
Spain and the Frankish country (my emphasis – A.G.), directed-
go to Tangier and Morocco, from there they travel through Africa to the capital
"Egypt."

Let us note that one of the most famous orientalists
speaks of the Rus as having “just emerged from obscurity,”
Moreover, it is the eastern sources that repeatedly mention ru-
owls that lived in the Northern Pricher-
seaside, as indicated by the existence there at the time in question
toponyms and hydronyms: the northern part of the Black Sea was called
The Russian Sea, the lower reaches of the Don – the Rusov River, at the mouth of the Ku-
The city of Rossiya was located near the baths.

Apparently, Professor Pritsak intends to take over the Northern Black Sea region
Russes, as well as those described by the Byzantine Emperor
Constantine Porphyrogenitus in his work “On the Rus who commit
"monoxyl hikes" to contrast with "southern Gallic", but
"emerging from obscurity" are more likely to be the last
It is very likely that those who had their own country and, undoubtedly, participated
The Rus who fought in European trade could have had their own trading
base in "Roman Southern Gaul", but the origin of the name
the word "Rus" is associated with the "Arles-Marseilles areas" and the "river basin"
"Garonne", it is impossible to agree.

I. Heinemann’s conclusion about the origin of the name “Rus” is not convincing.
is significant, and not even from a historical point of view, but from a general point of
of social psychology. Agreeing that the word "rasha" has become
the name of the military-trade organization of the Jews, we must agree
It also comes down to the fact that this word was the self-designation of those who lived

33 Bulgakov P.G. Op. cit.
\ Ibid.

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in the Northern Black Sea region of the Jews, since the specified term is
is purely Jewish, found only in the Torah and the Book of Mac-
Kaveev". Therefore, it is more than doubtful that the fact of "rejection of Judaism"
"ism in favor of paganism" became their main national symbol,

especially since “rasha” has a parallel, more widespread meaning in Hebrew.
strange meaning - "villain, evil, malicious". It is unlikely for merchants
other countries, which also included large numbers of Jews (for example,
Spain, Persia, Greece), it could remain a secret that their partners
call themselves "villains", and for such an activity as
trade, this could not but have a negative effect.

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the name of the Dnieper waterway "from the Varangians to the Greeks" became

"a byword among all the tongues" and a subject of special pride for the Slavs

chroniclers.

We have already talked about the fact that the ancient names of the Dnieper rapids
preserved for us by the Byzantine emperor who lived in the middle of the 10th century
Constantine Porphyrogenitus, whose notes are often the only
real evidence of important facts from the history of Ancient Rus'.
In his essay on the collection and transportation of tribute
Among the Rus, the high-born writer also mentions the Dnieper rapids,
and gives their names in two versions: Russian (Essupi, Ge-
Landry, Leanti, Struvun, Ulfors, Eufors, Varufors) and Slavic
(Tawny Owl, Vergun, Ostrovuniprak, Vulniprak, Naprazi).

We also remember that “all seven names (of Russian names of the Poro-
gov. - A.G.) received impeccable Ossetian etymologies, well
corresponding to the source text."

The word “threshold” itself is considered to be derived from the Greek “pho-
"ros" - a waterfall, but what do the Greeks have to do with it, if we are talking only abo
and Slavic names? And the emperor of the Greeks would not have missed
opportunities to emphasize the argument linking compatriots
kov with the important waterway he describes. Therefore, as a continuation
In conclusion of this discussion, I would like to express the following considerations:
regarding the origin of the word "threshold".

Radanites and dews, having reached the Dnieper rapids, immediately,
Of course, they did not give a name to each individual threshold, but defined
whether, which is quite understandable and natural, this is a natural phenomenon in genera

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What should the pioneers have paid attention to from the point of view of
practical, from the point of view of possible navigation - on a stormy,
extremely fast flow of water in the area where the rapids are located.

There is a verb in Hebrew called "lifrots". Its verbal noun is

the word "parats" (pepper) has several meanings, including "strong"
"an avalanche-like flow." The final "c" is perceived by ear
and is pronounced as "z", and the Russian language is characterized by alternations
"3" and <r": friends-friend, prince-princess. In the Ukrainian language such a che-
alternation - rule: the bank - on the birch, the road - on the road, that is,
"parag" is the same "paraz", resulting from phonetic
ical changes: parac-paraz--parag, and this is exactly what the word looks like
in the "Slavic" version. The Greek phonetic transcription
"phoros" from the Hebrew "parats" is also quite convincing: "p" me-
changes to "f", "c" - to "s" (parats-faras-foros). Initial
the meaning of the Hebrew (Russian) "parats" is "stormy current", and then,
as often happens with new word formation, the same
the word began to be used to refer to both the effect of the phenomenon and its cause: vio
the flow of water is a consequence, the rocks blocking the river are the cause
on. Each such rock began to be called “parats” - “parag” with the addition
by adding a defining word that reflects some of its features.
The proof of the correctness of the conclusions made can also be
the fact that the Slavs have another meaning for the word “threshold” – a place, a boundar
tsa section, that is, the original meaning of this word is that place, that boundary where
the calm flow of the river ended and a fast one began.

But if we are talking about the activities of a trading monopoly,
nits on the Dnieper waterway, then traces could have remained here
their activities, because the Dnieper rapids were overcome and
floating downstream and against the river. Stopping before
the first rapid along the river was obligatory for some, that-
to prepare to overcome obstacles, for others - to suspend
you, so to speak, are the results of their overcoming, and it is impossible to imagine tha
even before the appearance of the Radanites, those who knew how to conduct it would not ha
ships between the rocks. Naturally, to the place of obligatory stop
gradually, craftsmen who fed themselves “from the rapids” flocked to the ships
shipbuilding: carpenters, caulkers, blacksmiths and others,
calling the settlement.

Needless to say, such a settlement had to exist.
constantly and regardless of whose power they were under

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its inhabitants, because there was a constant need for their special
cial knowledge and skills, although, of course, there are many different
circumstances influenced the intensity of vessel traffic over time
along the Dnieper waterway.

So, the only thing left to do is take a map and determine what is easy, where
the first Dnieper rapids along the river was located (on the territory
This could not be done because the rapids were flooded in the middle.
not in the 1930s after the construction of the Zaporizhzhya dam). On the old
on the maps of the Yekaterinoslav province just opposite the first threshold
two villages are indicated, now absorbed by the largest industrial

the central center of Ukraine, Dnepropetrovsk (former Yekaterinoslav).
One of the villages was called "Mandrikovka", the second - "Lotsmanka".

Dnepropetrovsk local historians explain that the name “Mandry-
"forging" comes from the name of the Zaporozhian who once lived here.
Cossack nicknamed "Mandryka". The name "Pilot" is not at all
raises doubts, as it indicates the profession of its inhabitants.
However, everything is not so simple, and in order to find the key to decrypt-
When choosing the names of these villages, we should probably proceed from the noted
the fact of their special location at the beginning of the rapids.

Shipping traffic along the Dnieper has become more and more widespread over time.
the moose became more and more lively, and the passage of ships through the rapids require
special training, experience, knowledge and consideration of many conditions,
such as: the exact location of all existing obstacles, water supply
mouths, the speed of water flow in different places and its dependence
from the time of year or weather conditions. Among the residents of the village
those who began to guide ships through the rapids emerged
professionally.

So, “conductor” in Hebrew is “madrikh (madrik)”, plural
the numeral is "madrikim". Existing in the Slavic language
environment, this word has undergone corresponding changes: firstly,
acquired a middle "n", which is a consequence of its "easy-to-
"wearability" (syllabic division) for Slavic phonetics and, in
secondly, as a toponym it acquired a characteristic Ukrainian
form - Mandrikovka.3°

”There is a version that connects the toponym “Mandrikovka” with the Hebrew
the word "madrega" means step (thresholds are compared to steps), but also in
In this case, the Hebrew root is meant.

But the station near the first rapids became a hub not only for merchants
ts who transported their goods by water, but also for those who elected
"combined" mode of travel: along the Dnieper to the rapids,
and then, having transferred the loads to pack animals, to the southeast
Don or directly to the Volga. Therefore, not only those who lived in Mandrik
guided ships through the rapids, but also those who led caravans to distant lands.
For the local population, the definition of "madrik" (mandrik) becomes
a common noun denoting traveling people in general. Here
why is this word unique in the sense that it has no analogues in the sl-
Viennese languages, because it has a special reason for its formation
and is based on a Hebrew root, which is understandable, since
It was the territory of Ukraine that was the place of the closest contacts
Jews and Slavs. In favor of the stated assumption about the origin
The toponym is also supported by the fact that several similar plants
are located in the south-east of Ukraine - people also lived there in ancient times

times those who showed the way to trade caravans.

One more significant piece of evidence can be cited in favor of
conclusion made, for which it will be necessary to climb to the northwest from
the Dnieper rapids, namely the Svir River, which connects the great
lakes – Onega and Ladoga. In its course the Svir also has a rapid
life, and evidence of the existence of such an obstacle is found in
the name of the district center Podporozhye located on the Svir.
But it turns out that there is another coastal village here,
the name of which is very, very indicative – Mandregi, and so–
I am wondering about the similarity between the names of Svir Mandrega and Dnieper Mandrik
(Mandrikovka), located precisely at the rapids and within the boundaries of the
the famous merchant route “from the Varangians to the Greeks”, even the most biased
This critic will not consider our reasoning to be accidental.

So, regarding the founding of a village on the Dnieper by the Cossack Mandrik
we will have to deny the birthright, especially since we know the rule
lot of toponymic equiprobability: the origin of the toponym from
the origin of the proper name is equally probable
from the toponym, which means that the glorious Zaporozhian Cossack, from–
who took up residence on the right bank of the Dnieper just above the first
threshold, could, in fact, have received its nickname from the area in which
where he lived.

When, in connection with the Muslim conquests in Central
In Asia and southeastern Europe, the number of merchant caravans,

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passing through Kyiv, decreased, the "mandriks" were engaged only
the navigation of ships between the rapids, and the original meaning of the word was
forgotten. Those who continued to perform these functions began to be called
the understandable international word "pilots" – this is where it comes from
The name of the neighboring village is Lotsmanka.

It is quite obvious that the junction station on the route “from the Varangians to
"Greeks" had to be protected from various kinds of raids and attacks
also because whoever controlled the thresholds controlled the
movement along the Dnieper. However, the significance of Predporozhye was not
not only in the presence of the rapids themselves, but also in the geographical features
this territory. This refers to the tributaries of the Dnieper: Orel, Samara,
Sura; and if the Orel flows into it a little above the beginning of the rapids, then
the last two are in close proximity. Of course, such a si–
The situation created additional difficulties in organizing security.
For example, Samara was connected to Predporozhye through a system of portages.
with the Black Sea, and the Cossacks, as is reliably known, used
under certain circumstances this path as an alternative
Dnieper. Evidence of this can be the erection of
here by the Poles even in the 17th century the Kodak fortress, intended
control approaches to the rapids.

It is quite clear that those who reached Kyiv and founded there
a large shopping center - the Sambat fortress dew could not be ex-
for the reasons stated above, to ignore the thresholds without ensuring
them, as far as possible, protection. But what does this give us?
waters to reason in this way? That geographical names
own in Dnieper Priporozhye coincide with those in
The Volga region, where the eastern border of the Khazar Khagan passed,
ta. Let's compare: Samara is a left tributary of the Dnieper and Samara is a left
tributary of the Volga (flows into it near the city of Samara). Sura is the right
the ninth tributary of the Dnieper and the Sura is a right tributary of the Volga (flows i
in the Cheboksary area).

It is unlikely that such a coincidence can be called accidental, rather, not
we need to look for the reason for such a coincidence. It is probably in the fact that
that in Hebrew, the language of the Khazar Khaganate, was undoubtedly widespread
strange, the root "shamar" (samar) - forms words with meaning
"protection", and the root "shur" (sur) - "to look closely", what could be found
you are reflected in the toponyms and hydronyms of protected areas, and
this statement is not unfounded: “The Sura River divides the possessions

the tsars of Moscow and Kazan”, % that is, in ancient times it was also
the natural border of Khazaria.

There is no doubt that it was precisely with Jewish merchants
the name of the already well-known Sambat fortress is connected with
flowing waters of the Izrai River.

The Radanites owe their name to the city, whose name includes the word
in the "pits", for example, Gavrilov-Yam in the Yaroslavl region of Russia, or
Yam Polsky in Ukraine. The fact is that in ancient times, since
ku trade caravans moved only during daylight hours, overcoming
the distances they traveled were measured in days of travel. With the advent of
a stop was made for rest at night. Such a stop, the final
day of travel, was called "yom" (in Russian transcription "yam"), because
that in the Radanite language this word means "day". Stopping places
gradually they were being equipped: rooms for people to rest were being built
and animals, for storing goods, and repairs were also carried out here
horse ammunition, shoed horses. Those who met, served
he escorted and accompanied caravans to the next station, called
Vali yamshchik (yam-shchik), but over time this name has remained
only for the coachmen. Some of the stations located in places
intersections of caravan routes, grew, turning into large
settlements where fairs were usually held.

There is indirect evidence of the presence of Radanites in the north
Eastern Europe and besides the mentioned village of Mandregi on the Svi-
ri. Russian folk art has preserved the memory of the rich Novgorod-

the native merchant Sadko, in whose name linguists not without reason
see the Jewish name Zadok.

12

If we mentally connect the places of settlement of the assimilation with a straight line,
the captives of the Northern Jewish Kingdom and the Middle Ages
the river Sambation (Dnieper), it turns out that the intersected
This straight land belonged to the Khazar Khaganate.
Interest in the history of the Khazars is not a constant value.
for the reason that this ethnic group has no continuation: there is no nation that-

%' Herberstein Sigismund. Notes on Muscovy. M., 1988. Ch. "On the military
"in Russia."

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which would have its origins in the Khazars - that is why they turn to the Khazars
only insofar as their history intersects with the history of today
living peoples. In addition, the Khazar theme is also,
if I may say so, “ungrateful”, because there is no hope
historical sources telling about the life and deeds
Khazars, and those that exist are controversial and contradictory. Opinions about the role
world history are so different that this alone is “off-putting”
researchers who are forced to turn to facts that are largely
In most cases, they themselves require evidence. Therefore, from several
versions about the origin of the Khazars and the formation of their state stand out
lim two polar:
1. The Khazars were a concrete, real being.
the people who fought.
2. The word “Khazars” should be understood as the sum of nations, only
united by a common name that is not an ethnonym.
It is clear that the supporters of each of the given versions cite
They provide arguments and reasons in their defense, which we will now consider.

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e, who defend the fact of the existence of the Khazars as a separate eth-
nose, have every reason for this: in various written sources

There are quite a large number of ancient sources
references that leave no doubt that in the historical
On the stage of the Early Middle Ages such people lived and acted.

"The Khazars became known to Byzantine and Persian authors

in [Ukrainian], and Armenian - in the IG c.," writes L. Gumilev, referring to
"History of Armenia" by Moses of Khorenatsi, which reports,
that between 193 and 213 "crowds of Khazars and Basli (Barsils), united
having got up, we passed through the gates of Djor (Derbent Passage)...
decided to cross the Kura and scattered on this side of it," although it should be noted
to mark the opinion of a famous Russian historian, the author of the most
a complete study on the history of the Khazars by M. I. Artamonov, which
who believed that "the mention of the Khazars at such an early time is an an-
"chronism".98

7' Quoted from: Artamonov M. I. History of the Khazars. P. 115.
% Ibid. P. 131.

Ibn Fadh left important information about the Khazars in his notes.
lan, who served at the court of the Caliph Muktadir, who in 921
ruled it with a diplomatic mission to the Volga Bulgars. The path
Ibn Fadlan passed through Persia, Bukhara and Khazaria, which
In particular, he reported: "The Khazar king has a large city on
the Atil River: it consists of two parts, on one half lived mu-
the Muslims, and on the other the king with his retinue... The Khazars and their king
They lead Judaism. The Khagan lives in a palace made of baked bricks."

It is also known that "in 625 Heraclius (Byzantine Emperor)
sent a certain Andrey, "an intelligent and resourceful man, with promises
"with untold treasures" to the Khazars, and the viceroy of the "northern king"
named Jebu Khan, the second in his kingdom... he gave with great readiness
answer, saying: "I will go out to take vengeance against his (Heraclius') enemies, I will
I myself with my brave troops came to his aid."

And yet the main source on the history of the Khazars is considered to be the following:
the so-called "Khazar correspondence", which took place at the beginning of the second
half of the 10th century between the Cordoban nobleman Hasdai ibn Shaprut and
by the Khazar king Joseph. It should be noted that Cordoba was the place
where merchants and travelers from many countries flocked, bringing
along with stories of their travels, news from all over the world. Back in [X
A traveler named Eldad a-Dani told the Cordoban Jews
yam that "the tribe of Shimon and half the tribe of Manasseh live in
the land of the Kuzarim, far from Jerusalem, at a distance of six months
paths, and they are numerous and the Ishmaelites pay them tribute." This in-
formation by the time Hasdai ibn Shaprut lived in Spain,
turned into a legend, but this legend was constantly updated and extended.
was filled with new information, and then the minister of the Cordoban caliph
decided to check them and sent a letter to the ruler of Khazaria via
Byzantine merchants. The letter did not reach the addressee for the reason that
Byzantium was not at all interested in establishing relations between
Spain and Khazaria. But Ibn Shaprut, who understood politics
and having figured out the "tricks", he wrote a second letter and sent

made it, although longer (through all of Europe), but more reliable

% Ibn Fadlan's journey to the Volga. M.; L.: Publishing House of the USSR Academy of Scier
%® Quoted from: Pumilev L.N. Ancient Turks. Moscow, 1993. P. 184.

' Kandel F. Essays on Times and Events from the History of Russian Jews. Jerusalem
salim: Tarbut, 1988. Second essay. P. 39.

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by way. In the letter, Ibn Shaprut asked many natural questions in similar
cases of questions: who are you, where are you from, how do you live, etc. To the letter f
The answer came from none other than the Khagan of Khazaria, Joseph himself. In response,
The message contained information about the socio-political system
Khazar Khaganate, about the peoples who inhabited it, about the nature and geography
ical peculiarities of the country - in general, the Khazar Khagan conscientiously
answered the questions posed, which led to the already noted
the historical value of the correspondence.

Of course, the Khazars are also mentioned in Russian chronicles: Khazars
are present in the history of the Russian state already in the first lines
from the Tale of Bygone Years:

“In the year 859. The Varangians from overseas took tribute from the Chud, and from the Sl
from the Meri, and from all the Krivichi. And the Khazars took from the Polyans, and from
Vyatichi for a silver coin and a squirrel for smoke."

“In the year 862. ...And he (Rurik, the official founder
Kievan Rus) two husbands... And they set off along the Dnieper, and when they sailed
passed by, they saw a small town on the mountain. And they asked: “Whose is this?”
town?" The locals answered: "There were three brothers, Kiy, Shchek and
Horeb, who built this town and perished, and we are sitting here,
descendants, and we pay tribute to the Khazars.” Askold and Dir remained in this
city, gathered many Varangians and began to own the land of the Polyans."

It is believed (more on this later) that the Russians eventually became mo-
the Khazar Khaganate's miners: "In the year 965, Svyatoslav went to the
zar. Having heard this, the Khazars came out to meet him, led by their prince.
The Khagan and they came together to fight, and in the battle Svyatoslav defeated the Khaz
"to their face and took the White Tower." It is clear that the given messages
as if they frame those close contacts and relationships that took place
between Kievan Rus and the Khazar Khaganate, the result of which was summed up by
M. Artamonov: “The Khazar state cannot be ignored as the most important
"The condition for the formation of Kievan Rus'."

the opinion of those who express doubts about the existence of the Khazars as
a separate ethnic group, is based, which is quite understandable, on
criticism of the same historical sources, some of which are

9? Artamonov M.I. Decree. op. P. 186.

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we also took action. Indeed, with a more attentive approach to them,
some contradictions and ambiguities arise in the process. Take, although
the aforementioned "Khazar correspondence". Isn't it strange that Hasdai
Ibn Shaprut, a highly educated man, and also a servant
be in the customs department, knows nothing about one of the most
many states of its time, although through the lands of the Khazar Khagan-
there were great caravan routes, one of which had its own
the starting point was Cordoba?

On the dubiousness of the chronicle reports about the Khazars, as
already mentioned, N.M. Karamzin also drew attention: “Incredible,
so that the Khazars, who took tribute from Kyiv, voluntarily ceded it to the Varya-
gam, although the chronicler is silent about the military affairs of Askold and Dir in the
nah dneprovskikh: weapons, without a doubt, decided who will be in charge
over the peace-loving fields."! And how should we relate to the story about the war
Rus with the Khazars, laid out by the chronicler in a few lines - and this is about
such and such a fateful event for his country. Not only are there no
details and particulars with which the narratives of events abound
much less significant, but even common moments of the victorious war
with a state whose army successfully resisted the best armies
peace and stopped the Muslim advance to the West. It should be noted that
Svyatoslav's Balkan campaign, which ended in his complete defeat
and his own death, is described in the chronicle in much greater detail.

Thus, on the one hand, there is reliable information
about the existence of the Khazar people, but on the other hand, we note that these lights
statements are contradictory. In such cases, when the dispute cannot be
allowed and no new data were made available to scientists
(for example, archaeological excavations), historians resort to me-
the method of logical analysis of events, taking as a starting point the reasoning
some of the most famous facts related to the subject under study
theme. Among the Khazars, this is undoubtedly the fact of their adoption of Judaism.

The generally accepted version on this matter states that at the beginning
In the 8th century, the Turkic people of the Khazars converted from the pagan religion
nia into the Jewish. And here is what is said about this in the response letter of the ha-
the king of Zar, Joseph Hasadai ibn Shaprut: “The Khazars were pagans-
nikami, a small people. They waged wars with tribes that
were more numerous and stronger than them, but with the help of God they drove them out

3 Karamzin N. M. Traditions of the Ages. M.: Pravda, 1988. P. 69.

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and populated the entire country. After this, generations passed until
They had one king whose name was Bulan, he was a man
"He feared God and trusted in God in everything."

The reason for the Khazars' conversion to the new faith is considered to be their unwillin
to join one of the great religions because it attracted
would be dependent on the states, what these religions profess
vali. But this approach is controversial, because the religious neutrality of the Khazars
did not ensure their safety in any way - rather, on the contrary, it deprived them of
strong allies. And yet, why did the Khazars prefer Juda-
ism to other, much more widespread religions?

The answer to this question should be discarded without any support.
legends about religious disputes allegedly organized by the state
lines for choosing a faith, but remembering that religions spread
"from below", and are affirmed "from above". Judaism among the Khazars is not accidental,
It is no coincidence that Christianity is also among the Slavs. And the reason for this is
that in the territories from which the Khazar Khaganate began, that is,
on the lands between the Terek and Sulak, on the Taman Peninsula, on
On the shores of the Sea of Azov, much earlier than the Khazars, there lived a people name
to whom - the Jews. In other words, some part of those expelled from their
their places of the inhabitants of the Northern Jewish Kingdom, came to the Northern
The Black Sea region and the Caucasus soon after the expulsion, that is, within five
six centuries BC, and then at different times and for different reasons
Their fellow tribesmen joined them.

Compact residence of Jews in the specified places, which became
the geographical core of the Khazar Khaganate brings us to the question:
from the many tribes and peoples who lived in the Early Middle Ages
south-east of Europe, why only the Khazars, in essence no different
from their neighbors, created their own state? And if, under equal
under other conditions, one people continues to herd sheep, gradually
moving across the endless steppes and valleys, and the other creates
institutions of public administration, then we should look for the reason
such a difference. In this case, it is in the Jews: they became the core
it, around which the Khazar Khaganate was formed. This is a state
the state is multinational, but its head and military leaders are representatives of
the leaders of the most numerous people - the Khazars. However, the policy
Khaganate and its international representation were carried out by the Eu-

1 Kandel F. Op. cit.

rey. At the same time, it is possible to foresee the objection that the neighborhood
with the Jews may be a sufficient condition for the creation of the Khazars-
of their state, but not necessary. In order to identify
a necessary condition, one must turn to that moment in history
of the European Middle Ages, which is still not given due consideration
of due importance - meaning the Jewish trading organization
tion of the Radanites. Jewish trade in its monopolistic form did not
could not rely on the state - and that is what the state became for
her Khazar Khaganate. Let us recall O. Pritsak: “History shows
to us that international trade is closely linked to empires, which
only they could protect the merchant and ensure his trust."!
In other words, the Khazar Khaganate was formed as a state
around that economic core, which represented the indicated
a designated trading organization of Jewish merchants to serve
its commercial interests. Such a hypothesis (and the value of any hypothesis
is determined by how much more it explains compared to
others), allows us to understand some seemingly contradictory
we, information about the existence of the Khazar Khaganate. For example,
which is not mentioned in any historical sources
there are no reports of actual Khazar merchants or Khazar diplomats
evidence of the existence of the Khazar script - and this is
given that the Khazar state existed for at least three centuries?
But of particular interest in light of the assumption made is the following:
there are reports about the religion of the Khazars. Let us pay attention to the fact that
the Khazars, who had direct contact with the Khazars,
They noted that only the ruling elite of the Khaganate professed Judaism:
the Khagan and his entourage, as the Pharisee al-Istakhri reports:
"The king is of the Jewish faith, and they say that his retinue is
4000 people. Khazars are Muslims, Christians and Jews and among
among them there are idolaters. The smallest class is the Jews, and
the sickest are Muslims and Christians, but still the king and the
his neighbors are the Jews."8 The fact that the Jews in Khazaria were only
the king and his entourage, as confirmed by Ibn Hawqal. Having established

3" Pritsak O. Op. cit.

Quoted from: Karaulov N. A. Information from Arab geographers [10th and 10th centuries AD
about the Caucasus, Armenia and Azerbaijan // Collection of materials for description
localities and tribes of the Caucasus. Tiflis, 1901. Issue 29. P. 43.

the prevailing opinion is that the Khazars professed Judaism, and the word "kha-
"zars" should be understood, so to speak, as the masses of the people, in no way and in no
is not confirmed. Here is a detail: let's read it carefully already
a familiar passage from the response letter of Khagan Joseph to Hasdai
Ibn Shaprut, where he speaks about the pagan past of the Khazars: <...the Khazars
were pagans, a small people. They waged wars with the tribes-

we, who were more numerous and stronger than them, but with the help of God
drove them out and populated the entire country. After that, generations passed,
until they had one king, whose name was Bulan, he was
a God-fearing man who trusted in God in everything." But with the help of
what God did the Khazars "drive out" other tribes, and what God
"trusted" the pagan Bulan, if only after "they passed through"
generations", he put an end to idolatry among the Khazars? Or maybe,
we must speak not about the Khazars accepting a new faith, but about the return
the leadership of a certain part of the state's inhabitants, namely, the leadership
the leading elite to the faith of the fathers, which clearly follows from the analysis of
called the "Shechter Text," which speaks several times of
"return" of the Khazar Jews to the faith of their fathers.

Let us briefly summarize our discussions. The descendants of the Jews,
expelled from their historical homeland and settled in the lands
Caucasus and the Northern Black Sea region (of course, we are talking only about
some of them who chose trade as a means of livelihood),
create an organization that by the 1st-3rd centuries becomes a monopoly
volume of trade between Europe and China. Around this organization,
For quite understandable reasons, tribes and peoples are beginning to unite.
dy who lived in the same area. In such a union, they manifest
has the characteristics of statehood, since it has an economic
the basis of its existence, the management structure, the army, the writing
ity. But another state institu-
titut is the state religion, despite the fact that no one has encroached on it
religion of any people that was part of the Khazar state
states, and many faiths remained intact, which
contemporaries also noticed and emphasized. The rulers of the Khagan-
there was no doubt about which religion should
become a state, but in the thousand years that have passed since the time
the destruction of Samaria before the period in question, many of the reli-
the fathers' memories were either forgotten or lost, so a decision was made
to restore it in its most complete form, that is, to return to the truth

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Judaism, purified from the influence of other religions. With this
L. Gumilyov also said: “Bulan’s merit was in something else: he removed from
of his country of idolaters and convinced other princes and the supreme
the prince of the Jews to restore the forgotten faith; he built a tent, an ark,
lamp, altar table and sacred vessels."7 At the same time,
There is not the slightest doubt that many important posts, de-
those who were responsible for the policy of the state and its interests also occupied the
the tribes that were part of the Khaganate.

It was not the military successes of Prince Svyatoslav that caused the disappearance
news from the historical scene of the Khazar Khaganate (up to the 15th century.
the lands adjacent to the Crimean and Taman peninsulas have
were depicted on geographical maps by Khazaria), but the foundation laid in it
a new organizational principle - this state began to disintegrate

much earlier - from the middle of the [10th century, when the Muslim conquests
cut off trade links between Europe and China and the aforementioned trade
The government monopoly has fallen into decline. The economic basis has disappeared.
state, and it disappeared as imperceptibly as it had been formed.

15

The Jewish-Khazar "component" of the history of Ancient Rus' is

is based on the proximity and cooperation of Tauric Rus with the Khazars.

the Russian Khaganate from the time of its inception until its disappearance
historical scene.

Created by the most powerful trading organization of merchants-radani-
to serve its interests, the Khaganate became a base for mutual benefit.
partnership for Jews and Russians, who provided important military
but-the security side of Khazaria's trading activities on the territory
Eastern Europe. Not only accompanying merchant caravans,
but also the protection of trading bases, strongholds, piers, portages
called for a permanent presence in the specified places
Russian military contingents, which led to the spread of Russian
owls in Eastern Europe.

In some of the largest and most rapidly expanding trade
trading posts, such as in the Middle Dnieper and Il-
Less, and correspondingly significant were the Russian garrisons.

07 Gumilev L.N. Ancient Rus' and the Great Steppe. P. 122.

And since the number of people serving the trade is always
exceeds the number of people organizing it, then the places of their con-
The centers began to be associated with their national name - dew: from
and the emergence of both Kievan Rus and the Ilmen Russian enclave.

The spread of the Khaganate's power in Eastern Europe actually
was carried out by the Russes, who represented the Khaganate in the form of governors
and governors of the subject territories. With the weakening of the Khazar ka-
The ganata dews gradually turned into their full-fledged rulers.
But the Rus laid claim only to those former Khazar provinces,
which they established themselves and which were part of the sphere of their vital in-
Teresov. One of the first to come under official Russian dependence
Tmutarakan, which was located near the capital of the Rus and which
the ruyu dew has always been considered to be located on their territory (let us recall:
“From the city of Matrah to the city of ar-Rusiyah is 27 miles.”

At the same time, one should not assume that the Khazar Khaganate is meek
but ceded his rights even to recent partners. Those that have come down to us
sources about military clashes between the Rus and the Khazars are relative
refer specifically to this period: “Between the inhabitants of Matrakha and the inhabitant
"There is constant war between the peoples of Russia."

The final dot over the "I" in Khazar-Russian relations
Prince Svyatoslav set it up. He did not have as his goal to capture and
did not seize Khazar territories: the prince of the Rus only made it clear
to the Khazar rulers that those lands which were actually already
were due to the dews, now they are finally passing to them.

The merit of the Russian princes to the Russian statehood
is that they did not get confused during the process of the collapse of the Khaganate and
were to perform their previous functions, but now in their own name.
So all they had to do was announce to the tributaries about the change of master and
use weapons where disagreement with the changes was expressed:

“In the year 884. Oleg went against the northerners and defeated the northerners, and
imposed a light tax on them, and did not allow them to pay tribute to the Khazars, saying:
"I am their enemy, not yours."

“In the year 885, Oleg sent to the Radimichs, asking: “To whom do you give tribute?”
those?" They answered: "To the Khazars." And Oleg said to them: "Don't give
"to the Khazars, but give it to me."

And in conclusion of the topic, two comments:

Rus' always remained independent from the Khazar Khaganate and all
their relationship should be viewed only as a partnership.

v. 1

The Jewish-Khazar component of the history of Ancient Rus' must
not be taken into account only as an organizational and political factor, in contrast to
the first two, which should also be taken into account as ethnic ones.

Who are the Varangians?

1

The chronicler does not mention the introductory part of the Tale of Bygone Years
how many times does it emphasize that the current Baltic Sea is in the process of
the helmet was called Varangian:

"The Poles and Prussians, the Chud, sit near the Varangian Sea. That's why

the Varangians sit by the sea: from here to the east - to the borders of Shem, they sit
along the same sea and to the west - to the English and Wallachian lands.
The descendants of Japheth are also: the Varangians, the Swedes, the Normans, the Goths, t
Gly, Galicians, Vlachs, Romans, Germans, Korlyazians, Venetians, Franks
and others, they adjoin the southern countries in the west and are neighbors with
"the tribe of Ham."

“When the Polyans lived separately in these mountains (Kyiv Mountains),
here was the route from the Varangians to the Greeks and from the Greeks along the Dniepe
on the Dnieper - portage to Lovoti, and along Lovoti you can enter Ilmen,
the lake is great; the Volkhov flows out of this lake and into the lake
the great Nevo, and the mouth of that lake flows into the Varangian Sea."

According to the chronicle story, the Varangians were a significant
a significant part of the population living along the shores of the Baltic
seas, and if in ancient times the Baltic Sea was really called
Varangian, then about this people it should have been known not only
to the Russian chronicler, but to a greater extent to the peoples near this sea
inhabited. However, neither the Poles nor the Prussians were Varangians,
as a tribe or people are not mentioned.

This circumstance can be called strange without exaggeration,
and the result of his comprehension should be the question: is it really
but was it as Nestor says? No, we have no right
doubt the learned monk's knowledge of geography, but judge for yourself:

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“And along the same sea (the Varangian Sea. - A.G.) you can sail to Rome,
from Rome you can sail along the same sea (the Varangian Sea! - A.G.) to
Constantinople, and from Constantinople one can sail to the Pontus Sea.” Therefore,
Therefore, by “the same” Varangian Sea we should understand all water
the space that encircles Europe from St. Petersburg to Istanbul,
that is, according to Nestor, the capital of Byzantium stood on the banks of... Va-
Ryazan Sea. Further, as if everything corresponds to reality:
"And from Constantinople you can sail to the Pontus Sea." But the Pontus Sea is not
is integral for the chronicler: “And the Dnieper flows into the Pont-
"Tiyskoe sea; this sea is known as the Russian sea."

Knowing the further content of the "Tale", one can assume
live, that the Black Sea (Pontus) began to be called Russian after
the formation of Kievan Rus by the Varangians-Rus, but we have already been convinced
that “information about the possession of the Tmutarakan coast by Russia is
later than the notes on the "Island of Rusov", they refer only to
"XI-XII centuries."

However, the “geographical news” does not end there. “When-
Yes, Andrei taught in Sinop and arrived in Korsun, he learned that not long ago
the mouth of the Dnieper is not far from Korsun, and he wanted to go to Rome, and arrived
sailed to the mouth of the Dnieper and from there went up the Dnieper... and

came to the Slavs, where Novgorod is now. And he headed to the Varangians, and
came to Rome. Having been in Rome, he came to Sinop." Let's agree that
"The First Called" chose far from the shortest and most convenient path
to the then capital of the world from the mouth of the Dnieper, and it must be assumed tha
"having visited Rome", "came to Sinop" already for a more appropriate reason
route. The chronicler's unfounded persistence on the
water of northern origin of the Varangians against the background of abstract geographic
ical ideas creates the impression of his intention to take away
us from the actual state of affairs.

2

the definition "Varangians" was first used and appears only

in Russian chronicles. First, they "drove the Varangians across the sea," and then

we went to the same Varangians, although, no -- not quite to the same ones: let's turn
note that now the chronicler specifies: “to the Varangians, to the Rus”, which-
who were called Rus just as others are called Swedes,
and others are Normans and Angles, and still others are Gotlanders."

Note that in the passage cited earlier, the Varangians and the Rus are presented
represent two separate ethnic groups: “The descendants of Japheth also:
Varangians, Swedes, Normans, Goths, Rus, Angles, Galicians, Vlachs, Romans
Lyans, Germans, Corsairs, Venetians, Franks and others...". Now
the chronicler considers them as a single people: “to the Varangians, to the Rus”,
emphasizing that the national determinant is
the word "Rus". By nationality, these Varangians were Rus, like
just as there are other nations - the Swedes, for example, or the Normans, or
English, or Gotlanders.

But it is reliably known that there is no ethnic group called “Varangians” anywhere in the
faith of Europe, there was none in any other place, and, consequently,
the chronicler should be understood in such a way that a certain people, the “Varangians”,
parallel name - "Rus". Let us note the following: "In search of a corresponding
Bayer found the corresponding term in ancient northern languages
the only word that even vaguely resembles "Varangian" is "ve-"
"ringyar" (uazgiv]ag), used in the nominative case plural
of the feminine number, and linguists still find it difficult to even
artificially simulate the nominative case of the singular
numbers from this term. "Væringjar" is mentioned in ancient northern
in other sources only to refer to “hired bodyguards”
Byzantine emperors", who usually called themselves "Rus-
"we", and not "Normans" or "Sweys", that is, the definition of "Varangians"
came to the north from the south, and not the other way around. And since the temptation
Russian historians to discover Slavic roots in the Varangians, then

Such attempts have been made for almost three centuries now.
tiy. But the entire ethnic argumentation for the justification of the Slavic pro-
the origin of the Varangians was not successful, so at present
It can be considered unanimous that the name "Varangian" is
functional indicator, that is, the Varangians are those who performed
a specific service that defined and the corresponding social
level. But here too, for obvious reasons, researchers are divided
poured on those who derive the etymology of this word from the Norman
languages, and those who seek it in Slavic languages. As we see, “Normanism” and
"anti-Normanism" continues to maintain its positions, but in a different way
planes. Here is a typical example of a “linguistic anti-norm-

8 See: Anokhin G.I. New hypothesis of the origin of the state in Rus'.
Questions of History. 2000. No. 3.

output:

"nism", taken from the same G. I. Anokhin: "So, the essence of the term
"Rus" is a socionym, not an ethnonym. The fact that the southern
Ilmen Slavs were different from all other Slavs (Novgorod
flax growers, fishermen, livestock breeders and farmers) additional
a specific economic activity - salt production - should
it was necessary to give a synonym for their name based on economic characteristics. And h
the word "var" (from the verb "variti", that is, to evaporate salt) formed the basis
"vu synonymous with the name of the Rus-Varangians, Varangian, that is, salt-maker!" "®

Let us give several dictionary meanings of the word “Varangian”.

According to V. Dahl: “Varangian” – “small trader”, “goods peddler”; “Varangian”
ga" - "nimble", "lively", "quick-witted person"; "varangian" - "tor-
"a guest, a merchant"; "voryag" (Ukrainian language) - "a fighter, strong,
"a tall man."

W. M. Fasmer - in the "Etymological Dictionary of the Russian Language":
"Varangian" - a member of a union (brotherhood).

As we can see, there is no dictionary meaning of the word “Varangian”
even a hint of its possible ethnic interpretation. Historian and
The world-famous linguist O. Pritsak has the origin
the words "Varangian" this point of view: "During the Middle Ages
founders of cities in the Eurasian steppe, as well as in the Mage region
The Wasit (Baltic Sea) were not an indigenous population, but a foreign one.
earthly, international traders. In Eurasia they were the Iranians, in
In southeastern Europe they were initially Jews, and then Germans-Sak-
Sons of the Hansa.

From the UPG to the 10th century there were only two types of trading settlements
in Eurasia: in the east, Persian uag, a variety of oriental-
city (which had an individual owner) or a mixture

"vara" with the classical polis; and in the West, permanent or semi-
a permanent trading settlement for traveling merchants, so-
called in German \K (in Romance horn(i$), near the castle (Big)
or bishop's table. The boundary between these two types of "uag"
and "UK", was the Laba (Elbe) river.

Both the Vika and the Vara had local and foreign workers,
who served merchants as guards, mercenaries, sailors,
assistants and the like, and which to a certain extent reminded
bypass the later Cossacks in Eastern Europe. To the west of the Elbe

109 Ibid.

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These people were called Vikings (vik); to the east of the Elbe they were
known as the Varangians (var).

Gradually these workers separated from their employers and
acted at their own discretion; since they knew all the details
the nature of this industry, their raids were successful and therefore average-
The chroniclers of the centuries saw a “miraculous” hand in this.

In vain have they tried to establish the nationality of the Vikings and the Va-
Ryagov, because they did not have it: they were, first of all, professionals.
ions, ready to serve anyone who needed their skills and
could pay for their services." ®

The definition “Varangians” is used in the chronicles only a few times.
once and only in relation to a group of people: “And they went across the sea to
to the Varangians, to the Rus”, “Askold and Dir remained in this city, gathered
“Oleg set out on a campaign, taking with him many warriors,”
Others: Varangians, Chud, Slovenes, Merya, Ves, Krivichi."

Only Rurik and his brothers are called Varangians, and even then only indirectly.
all the other princes are Russian; there is no Varangian land, but there is “Russian-
"The Varangians participate in almost all military campaigns,
but all official contracts are concluded "from the Russian family". About va-
No one knows about the ryagas except Russian chroniclers, who claimed that
"those Varangians were called Rus, just as others are called Swedes, and others
Normans and Angles”, “and from those Varangians the Russian land was named.”

And here is such a simultaneous unity and opposition of va-
Ryagov and Rus, suggests that the Varangians are not only some kind of
cial, as is now commonly believed, layer of Rus', but also its parallel
a nickname reflecting some distinctive status of a part
its inhabitants, applied and understood only within the state.

Based on our previous findings, we believe that the

Gami was the name given to that part of the Rus who were involved in trade
organizations of Radanite merchants, since the main semantic content
the word still has something to do with trade: it means

it was precisely those of the Rus who remained in the newly developed territories

torii, leaving their homeland forever. From this point of view, it may be
An etymological interpretation of the word "Varangian" has been proposed, which
takes into account all the above considerations and conclusions. For this purpose,
LEW let us turn to the language of those with whom for several centuries

19 Pritsak O. Op. cit.
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the Rus closely interacted with the Radanite merchants. In their language
the root "barakh" in its modern version means "to run away", "to spa-
"to flee", but in much more ancient times this word
could also have another connotation associated with a change of place of residence
emigration in general (and as a result of flight, in particular).!"!
The division of the general ethnic mass for some reason is always
is associated with the emergence of new definitions characterizing the change
of the status of its components (for example, the Vikings - among the Normans,
Cossacks - among Russians and Ukrainians). Further definition of "Varangians"
extended to all foreigners serving in Rus'. About the devil-
Problems of phonetic transformation of Hebrew by Slavs
"barakh" in "varangian" - it's not even worth talking about.

The opinion of the famous Russian historian S. M. Solo-
Vyeva: “By comparing the different interpretations of scientists, one can deduce the corre
conclusion that the name Varangians refers to squads composed of
fiefdoms from people who, willingly or unwillingly, left their homeland and
forced to seek their fortune on the seas or in foreign lands; this is
the name, as you can see, was formed in the west among the Germanic tribes.
in the east, among the Slavic, Finnish, Greek and Arab tribes, the same
The common name for such people was Rus (ros), meaning how
Apparently, seafaring people, coming on ships by sea, enter-
those who go along the rivers into the interior of the countries, those who live along the
we see here that the name Rus was much more widespread
in the south than in the north and that in all likelihood, Russia on the banks of the Blac
the sea was known before the half of the [10th century, before the arrival
Rurik with his brothers."?

In the above statement, it is important for us to note “all the ve-
the probability of the “southern” beginning of Rus' with the only clarification that
the title "Varangians" was formed not "in the West, among the Germanic tribes", but
in the habitat of the Rus themselves, defining those of them who “by will or
"He left his homeland under duress."

In other words, when the envoys of the union of tribes “...went overseas to the Varangians, to the Rus”, then they could well have gone not to the north of Ilmenskoye Lake, and to the south of it, where in the Middle

And! This assumption will receive additional confirmation later.
And? Solovyov S. M. History of Russia from ancient times. Kharkov: Ast Fo-lio, 2001. Vol. 1. Ch. 3.

there was a large Russian colony along the Dnieper, or towards Azov and Taman, where the people of "Ros" lived from ancient times. Didn't Nestor say, that the Varangians lived in the north? He says "beyond the sea," but for him, as we have seen that this concept is very, very elastic. As for the pe- the chronicler's listing of the Varangians among the northern peoples and mentions Russes in the same row with Normans and Gotlanders, then we have not forgotten that According to Liutprand of Cremona, they are neighbors with the Pechenegs and Khazars.

Beautiful word "paradigm"

aradigma is a concentrated expression of a system of principles

views that emerged on some phenomenon that explains the conditions

the existence and development of this phenomenon: for example, the paradigm interactions of celestial bodies in the solar system – heliocentricity cheskaya: The Earth revolves around the Sun.

The paradigm can change, sometimes to the opposite. In not in such a distant past, humanity used geocentrism trical paradigm: The sun revolves around the earth. Change paradigm occurs when it ceases to answer questions. the results of newly accumulated experience or contradict it.

The paradigm of the history of Ancient Rus' is based on the chronicle story about the so-called “calling of the Varangians”: “In the year 6370 (862). They drove the Varangians overseas and did not give them tribute, and began to to control themselves, and there was no truth among them, and generation rose up against g they had strife, and began to fight with each other. And they said to themselves: "Follow- We are looking for a prince who would rule over us and judge us according to the law.” And across the sea to the Varangians, to the Rus. Those Varangians were called Rus, like the o are called Swedes, and others Normans and Angles, and still others Gotland- tsy, – that's how these are too."

It would seem that the chronicler's hint at the Norman origin of the ryag is more than transparent, but to claim that he meant exactly This is impossible, since the given stanza has a dual interpretation:

1. Those Varangians were called Rus just like the others (Varangians)

gi) are called Swedes... etc., that is, the definition is "Varangians"

is the definition of a super-ethnos that unites peoples
dynasties of northern Europe, which include the tribe "Rus":
here Rus' is a Scandinavian people. |

2. The Tevaryags were called Rus just like others (people

dy) have their own names, that is, Rus in ethnic terms is accurate
the same independent ethnic group as the Swedes, Normans, and English
LY...; there is no indication of ethnicity of the Rus'
and there are various possible assumptions about its origin,
including Slavic.

Depending on how historians relate to the first or second option,
that, they began to be divided into “Normanists” and “anti-Normanists”, and
it should be noted that only the listing of the titles of those works in which
everyone proves their case, it would take several weighty
volumes. The founders of the "Norman" school were German
scientists Gottlieb Siegfried Bayer (1694–1738), Gerhard Friedrich Miller
(1705–1783) and August Ludwig Schlözer (1735–1809), who had
every reason to believe in the “calling of the Varangians”, since they themselves were
invited to Russia from Germany to establish historical
truths about the origin of Russian statehood.
Perhaps, having met their Slavic colleagues, they are sincere
were not surprised, not understanding what caused the need for their participation in
such a delicate matter for every nation, but, in fairness
It should be emphasized that both Miller and Bayer, and especially Schlo-
Russian historical science is still obliged to tseru. And although the author
of the currently popular works on the history of Rus' Valery Demin ironically
sci calls them the "Teutonic Trinity from the St. Petersburg "Academy-
de-Siance" (I never understood why they blame the invited ones, and
not inviting? – A.G.), it is worth citing Schlözer's opinions with an assessment
of Russian chronicles: “Philosophical ideas about the history of peoples
no one will demand from a Dnieper monk of the 10th century; little
he speaks about the internal history of Rus'; he is more concerned with external
events, wars, etc. But, despite all the shortcomings, Russian summer-
the scribe rises above the later Icelandic and Polish
storytellers as much as reason, although often mistaken-
"The one who rises above constant stupidity."

13 S.M. Solovyov. Schlözer and the anti-scientific trend. Link: Russian West
nick.1856. V. 2. No. 8. P. 453–489.

Schlözer promoted Russian history in Germany itself.
and in other countries, considering and calling themselves Russian patriots,
so it is hardly possible to reproach the "Teuton" for arrogance and disdain.
disdain for the works of Nestor.

The “anti–Normanists” include, first of all, M. V. Lomonosov.
owl, who openly and uncompromisingly opposed his German
colleagues. His true successor should be considered Yu. I. Ve–
Nelina (1802–1839), who claimed, in particular, that “Rus or Rus
as a people, the Normans, the Scandinavians, never existed, and
is only the fruit of a miserable interpretation or a fantastic production.
of some researchers. They didn't understand Nestor! And how could they not
Got it! M

The then director of the Hermitage, S. A. Ge, also belongs to this galaxy.
Deonov (1815–1878) – the author of the two–volume work "Varyags and Rus'".
by the Varangians are meant the Baltic Slavs – the Vagrs, who
completely destroyed by the Crusaders.

But why are Miller, Bayer and Schlozer called "Normanists"
"mi"? Only because they were the first and took the study seriously.
the East Slavic chronicles and read what was written in them.
sano? And if, telling about the “calling of the Varangians,” Nestor the Chronicler
knew about their Slavic origin, then, it must be said, he succeeded
so well disguise this fact that the delusion of "nor–
"manists" is quite understandable. And to which "camp" should we assign
one of the most authoritative Russian historians D. I. Ilo–
Vaysky – absolutely convinced that: “The existence
Azov or Taman Rus explains to us the Arabs mentioned
the campaigns of the Russians on the Volga and the Caspian Sea in 913 and 944 –
dy, which made a lot of noise in the East, but about which the Russian summer–
the letter knows absolutely nothing. These campaigns are most naturally attributed
Rus Tmutrakan, not Kievan (and even less Scandinavian)...
This Rus' can explain to us the relationship with Korsun. If it
was nothing more than a Norman–Russian colony founded during the time
Svyatoslav or Vladimir St., then how did the Kyiv princes
could hold such a distant possession, cut off from China.
of the Russian steppes and nomadic peoples? It was necessary to keep in

and4 Demin V. N. Varangians – the last passionaries of the North. World of the North. 1999
No. 3–4.

=

submissiveness to the native population and at the same time defend themselves from the Ka

Pechenegs and Greeks; this required a strong garrison and post-
constant reinforcements from Kyiv. Meanwhile, on the contrary, the son of Vlad-
Dimira St. Mstislav Tmutrakansky is so powerful
a prince who defeats neighboring nations, overcomes his elder
brother of Yaroslav of Kyiv and seizes all Russian regions for himself
east of the Dnieper. In all likelihood, before the arrival of the Pechenegs and Po-
the boundaries of the Tmutrakan principality in the north almost converged
with the borders of the Chernigov-Seversk land, and then their
connections that the author of The Tale of Igor's Campaign still vividly remembers. At tha
at the same time in the south, in the eastern part of Crimea, the borders of Tmutrakan
The Rus clashed with the Byzantine dominions.

When our chronicle collection was compiled, Black Sea Rus
had already fallen into oblivion; therefore it could very well be that in the story
"According to the first princes, it was mixed with Kievan Rus."! 3

So where is the truth? It is that the analysis of sources concerning-
the history of Ancient Rus', leads us to the shores of the Black Sea, and not the Baltic S
the Tiyan Sea - from here "the Russian land came".

We can check the correctness of the conclusion made by doing
his "key" to deciphering well-known chronicle messages
niy, and we will call this “key” for the convenience of further use
"southern paradigm".

'5 Ilovaisky D. I. Op. cit.

CHAPTER ||

Rurik

1

year 862. They drove the Varangians overseas and did not give them tribute, and began
"< to control themselves, and there was no truth among them, and stood up

generation after generation, and they had strife, and began to fight with each other.
gom. And they said to themselves: “Let us look for a prince who would rule over us.
and judged by law." And they went across the sea to the Varangians, to the Rus. Those Vara
were called Rus, as others are called Swedes, and others Normans
the English, and also the Gotlanders, - so and these. The Chud told the Rus,
Slovenes, Krivichi and Ves: “Our land is great and abundant, and there is no order
there is none in it. Come and reign and rule over us.” And three were elected
brothers with their families, and took with them all of Rus', and came and sat down
the eldest, Rurik, in Novgorod, and the other, Sineus, in Beloozero, and
the third, Truvor, was in Izborsk. And from those Varangians the Russian was called
Earth".

2

and the most likely candidate from whom one could
to produce the chronicler Rurik - this is the Danish king Rorich,
but in that case the question is appropriate: why did the Novgorodians “is-
"Kalit for yourself a prince" not among the Swedish neighbors, but among more distant ones

t OE

Danes? For the first time, a comparison of Rurik of Novgorod and Rorich
Jutland was made in 1836 by a professor at the University of Dorpat
F. Kruse. Rorich was born in 800, in 837-840 and after 850 he ruled
affairs of Friesland with its capital Dorestad, received
from the Frankish emperor, whom he pledged to serve and pay
tribute. In 857, the southern part of Denmark in Jutland was ceded to him.
kingdom, but there was unrest here too. Rorihu came
had to defend their territories and invade the borders of their neighbors.
He made land and sea campaigns against Hamburg, North
France, Denmark, England, even to their possessions in Frisia. Ro-
Rich belonged to the charismatic Skjoldung clan, which led
lineage from Skjold, son of Odin, the supreme god of Scandinavia.
wow. No mention that, having left his possessions, Rorich
took such an important step for himself and his loved ones and moved to
Priilmenye, where he ended his life, no.

3

in accordance with the southern paradigm of the origin of Rus', geo-

the physical vector of the advancement of the Rus across the lands of Eastern

Europe was the Dnieper River. Rising up its course, they
consistently established themselves in Zaporozhye, pre-Porozhye, but the main
the territory developed by the Rus in this direction was the Middle
The Dnieper region, which later became known as Kievan Rus.
The warfare of the new territories by the Russes, in general and mainly, was characterized
ter of trade expansion, and if at first the local tribes met
aliens with caution, then soon realized all the advantages
their presence.

Further advancement brought the Rus to Priilmenye, which
for intercontinental trade it was even more important,
than the Middle Dnieper region. At a certain point, the
region relations required centralized management.
agreed to take on an honorable but troublesome position ("volunteered")

Rurik is a representative of the princely dynasty of the Rus. To a new place
services, realizing that this is for a long time, and perhaps forever, he sent
he was hanging around with his servants and the squad assigned to him. The princes of the
tribes saw in this form of government the advantage that
that they now have an objective judge of intertribal conflicts,

without interfering in their internal affairs. Rumors of a folded
the situation in Priilmenye spread throughout the district, reached
to the Scandinavian shores and were recorded by a Swedish chronicler,
who interpreted them in his own way. In his interpretation, oral tradition
turned into writing and then into mistranslation into
Russian it appeared before "Nestor". Proof of this
B. Rybakov's remark may serve: “Historians have long ago turned
attention to the anecdotal nature of Rurik’s “brothers”, who himself, in fact,
than, was a historical figure, and "brothers" turned out to be a translation
Swedish words:

"Sineus" - "zshe Wiz" - "own kind"

“Truvor” - “Ebgi ua p” - “faithful squad.”

In other words, the chronicle included a translation of some Scandinavian language.
Navsky legend about the activities of Rurik, and the Novgorodian, who knew little about it
the Swedish language, accepted the traditional environment of the king for
the names of his brothers."'!6

The Swedish chronicler's understanding of the fact of Rurik's appearance in the
ilmenye, as a “calling”, is quite convincing. Historians claim
they say that there are a sufficient number of similar examples. Almost
all works devoted to the "calling of the Varangians" contain a story
about the calling of the Saxons by the Britons: “And so, when the rumor spread
about the victorious deeds of the Saxons, (the inhabitants of Britain) sent to them
humble embassy asking for help. And ambassadors (from Britain),
those who arrived to the Saxons said: “Noble Saxons, unfortunate Britons,
you, exhausted by the constant invasions of enemies and therefore very
constrained, having heard about the glorious victories that you have won,
sent us to you with a request not to leave (the Britons) without help.
his vast, boundless country, abundant with various blessings
(Britons) are ready to hand over to your power. Until then we have successfully
lived under the patronage and protection of the Romans, after the Romans we did not
we know no one who is better than you, so we seek refuge under
wing of your valor. If you, the bearers of this valor and so po-
of the unfortunate weapon, you will consider us more worthy in comparison with
(our) enemies, then (know) whatever duty you impose
"If it comes upon us, we will gladly bear it." The Saxons answered this briefly:
“Know that the Saxons are the true friends of the Britons and will always be (with them),

''6 Rybakov B.N. Op. cit. P. 298.

“in their misfortunes and in their successes alike”... Then Britain was
the promised army (of Saxons) was sent and received by the Britons with jubilation.
soon freed the country from the bandits, returning the inhabitants
"Fatherland".!!7
Why did the story of Rurik become the cornerstone of Russian
history? Because the chronicler received clear instructions “to
to be" about Tauric Rus' and change the initial place of stay
the Russians to the opposite, and the only mention of the Rus, where
they were connected with the North of Europe there was a Swedish version of the legend abo
Rurik and his "brothers": ("ze Viz" and "«(Vgi uagt8"). Thus,
The story of the calling of the Varangians" was the result of the following sequence
tility:
– the appearance of a representative of the princely family of the Rus in Priil–
meni;
– the recording of this fact by the Swedish chronicler as an invitation
the union of tribes of the Rus;
– the use of Swedish narrative by the Russian chronicler
about Rurik and the Ross;
– the Russian chronicler correlates the legend of Rurik with the first of
the mention of the Rus known to him by Byzantine sources–
we – hence 862

4

Let's continue reading the chronicle: “In the year 879. Rurik died and, having passed on
his reign to Oleg, his relative, and gave his son into his hands
Igor, because he was still very small."

Novgorod turned out to be an “evil” place for Rurik and his family: and Si–
Neus, and Truvor (here we follow the text of the chronicle), and Rurik died,
practically overnight. Moreover, the only heir
Of the three brothers, only the young Igor remained. But even he, for no reason,
Having abandoned the Novgorod table to its fate, Oleg takes it with him
on a campaign against Kyiv.

What, it doesn't sound like the truth? And how do you order the chronicler to connect
Novgorod with Kyiv, if according to the plan of its patrons the dews were to
move from north to south? And not only that: it should be emphasized,

'7 Woodukind of Corvey. Deeds of the Saxons. Moscow, 1975. Book [.

that there were no legitimate heirs of Rurik left in Novgorod, so
all the princes there are protégés of Kyiv, and this should always be remembered
a thread to the wayward Novgorodians.

We have no direct evidence of ownership
Rurik to the Tauride dews, but we can give an indirect, showing-
which indicates that the assumption made about the direction of their advancement
to the northwest is correct. “E. V. Barsov recorded in the late 70s
and published a legend according to which “Rurik’s true name
Yurik was there and he came to Novgorod from the Dnieper region. Novgorodians
"they fell in love" with him for his intelligence and reason and agreed that he would becc
nom" in Novograd".!! And if this is so (and legends, as a rule, have
(if there is a historical basis), then what was done is confirmed
earlier assumption about the origin of the word "Varangian": forever remained-
the Rus who built Tauric Rus (in this case, Rurik “with his
"family" and "faithful squad") were called Varangians.

Askold and Pir

1

ED He had two husbands, not his relatives, but boyars,

<< they went to Constantinople with their family. And they set off

Dnieper, and when they sailed past, they saw a small one on the mountain

city. And they asked: “Whose town is this?” They answered: “There were three

brothers - Kiy, Shchek and Khoryv, who built this town and perished

or we, their descendants, sit here and pay tribute to the Khazars." Askold

and Dir remained in this city, gathered many Varangians and began
to rule the land of the Polyans. Rurik reigned in Novgorod."

This episode could be considered non-controversial if
there was not one circumstance already known to us, to which I paid attention
attention also to N. Karamzin, whose work “History of the Russian State”
"Skogo" is the basis of official Russian historiography.
Let us recall: “It is incredible that the Khazars, who took tribute from Kyiv,

118 Demin V. Decree. op.

voluntarily yielded it to the Varangians, although the chronicler is silent about the mili
the affairs of Askold and Dir in the Dnieper countries. Weapons, no doubt,
nia, decided who would rule over the peace-loving Polyans."
One of the "pillars" of Russian history is quite rightly
he doubted that the Khazars, who were at the top at that time,
not of their power, they yielded such an important one from all points of view
area, like the Middle Dnieper region, to a small Varangian detachment,
heading to enlist in the Greek military service.
It is obvious that the war is for the possession of an important point on the Dnieper-
the waterway had to be large-scale and could not remain
unnoticed. But if <...the chronicler is silent about the military affairs of Askol-
give Dirav to the Dnieper countries...", then it is logical to assume that such
there were no exits at all, because there was no “transition” of Kyiv from
Khazars to the Varangians. Under 862, the Kyiv princes in the "Tale of Time"
years" are named Askold and Dir, who allegedly were originally
boyars of Rurik, but asked him for permission to go on a campaign against Constantinople
and along the way captured Kyiv. This version, which is widely circulated
in foreign literature, it has been convincingly attributed to A. A. Shakhmato-
vym. An analysis of the chronicle reports led him to the conclusion that these
princes [10th century - descendants of Kiy, the last representatives of the local Kiev-
dynasty. Later, B. A. Rybakov came to similar conclusions,
M. N. Tikhomirov and other researchers who confirmed their findings
canonical testimony of the Polish chronicler Jan Dlugosz, who wrote
sal: “After the death of Kiy, Shchek and Khoryb, inheriting in a direct line,
their sons and nephews ruled the Russians for many years, until
The inheritance did not pass to the two siblings Askold and Dir.
A similar chronicle tradition was reflected in the Kiev Sinop-
sis". The brothers apparently reigned at different times. Dira mentions
al-Masudi, but his information is based on earlier sources.
kah. According to Masudi, Dir, the most prominent of the Slavic princes,
owned many cities and vast territories, in his capital
Muslim merchants arrived. Much more information is available
was kept about Askold. Fragmentary records of the Nikon Chronicle,
taken from some more ancient ones that have not reached our time.
According to various sources, he is presented as a major state
a figure who dealt not only with the country's internal affairs, but also
international. This is evidenced by his campaigns against Constantinople.
Tinopol, Pechenegs, Volga Bulgars. Particularly great resonance

received the campaign of the Russian troops in 866 against Constantinople. Despite
despite its relative failure, it played a decisive role in establishing
international positions of Kievan Rus".

However, the chronicle tells about this: “In the year 866. The As-
Kold and Dir waged war against the Greeks and came to them in the 14th year of the reign
Michael's veneration. The Tsar was at that time on a campaign against the Hagarenes, and r
already to the Black River, when the eparch sent him the news that Rus' was going
march to Constantinople, and the king returned. These same ones entered the Court,

many Christians were killed and Constantinople was besieged by two hundred ships.
lei. The king entered the city with difficulty and prayed all night with the patricians.
Archimandrite Photius in the Church of the Holy Mother of God in Blachernae, and they carr
they sang the divine robe of the Holy Mother of God and dipped it in
the sea is her floor. At that time there was silence and the sea was calm, but then
suddenly a storm with wind arose, and huge waves arose again,
scattered the ships of the godless Russians, and washed them ashore, and
broke down, so that few of them managed to escape this disaster and
"go back home!"

However, if Askold and Dir are descendants of the Polyan princes, then
having taken over Kyiv as a result of “continuous inheritance”, then
why do the Byzantines call them "Rus"? After all, the name "Rus" is from the Kiev region.
The lands of the Vikings were received only after the arrival of the Varangians, and, ther
The first Rus to set foot on this land in 882 was Oleg.

But let's return to the official version of the liberation mission of As-
Kolda and Dir. In this regard, I would like to once again remind you of the sufficiently
but well known at present as the so-called "Kiev
letter" written by the Jews of the Kyiv community in the middle of the 10th century. We
We won't go into details, let's just say that it is written in
Hebrew, except for one word that stands separately from the main text,
which the famous scholar O. Pritsak considers to be Khazar and translates
as "I read it".!? That is, according to O. Pritsak, it is not yet op-
overthrown, the said word is the visa of the Khazar official,
confirming his familiarization with the contents of the letter. But in such a
case, since the Khazar official controls the Kyiv post office
during the reign of Igor the Old, son of Rurik, then where are the results
anti-Khazar efforts of both Askold and Dir, and Oleg?

'' Tikhomirov M. N. Russian Chronicle. Moscow, 1979. P. 55.
1% [olb N., Priiak O. Decree. op. P. 62.

2

If, however, we trust the chronicle message, then Askol-
ai Dira should be placed on a par with the most outstanding
statesmen in the history of mankind, because
that in just four years they: won the war for Kyiv's independence
from the Khazar Khaganate; they turned the Polyans who had submitted to them into warriors
sailors and navigators, organizing large-scale construction of
Rabbley; became known to the world as the rulers of the state of Rus' ("Rus'
"is on a campaign against Constantinople"). Let us recall that the Priilmenye region
It had not been called Rus for a very long time, so the new name
It turns out that the Middle Dnieper region received help from a small detachment of ru-
owls, led by Askold and Dir.

And such abilities of theirs do not fit in with that gullibility,
which not only led them to death, but, what is much more surprising,
became the reason for Kyiv's transition under Oleg's rule. It was precisely the "transitio
yes", since in this case all military actions ended in a massacre.
howl over Askold and Dir, about the resistance of the fortress garrison
It turns out that the aliens know nothing about Kyiv.

But if, according to Shakhmatov, Askold and Dir are the rightful owners
Kyiv, who inherited Kiy, Shchek and Khoryv "in a direct line", then
a topographic account of their Varangian origins and arrival in Kyiv,
it turns out, another invention of Nestor. And in this connection it is worth recalling
that according to the Laurentian list, the dialogue between Askold and Dir with the Kievar
looks a little different to us: "And they went along the Dnieper, and walking past
and I saw a town on the mountain. And upraschasta and resta: "What is this town?" They are
decides: "There were three brothers: Kii, Shchek, Khoryb, who built the city, and
they have bent over, and we sit, paying tribute to their kind, the Khazars."

Let's agree that between "and we, their descendants, sit here and pay
tribute to the Khazars" and "we sit, paying tribute to their family, the Khazars" - su-
significant difference: according to the Ipatiev list, Kiy, Shchek, Khoryv and
Kyivians are of the same (Polyan) clan-tribe, and according to Laurentian-
The founders of Kyiv - Kiy, Shchek and Khoryv - were Khazars, ethnic saints
zi with the Kyivians not having. But in neither case is the fact
The payment of tribute to the Khazars by the Kievans is not denied.

And isn't this fact, against the backdrop of a bloodless transfer of power
in the city first to Askold and Dir, and then to Oleg with a hint to
resolution of the identified contradictions?

Let's start by expressing our disagreement with the Slavic affiliation
the lie of Askold and Dir already because their names are not Slavic
origin. Understanding this, and passionately wanting to see in the "boyars of Ryu-
"Rika" of the Slavs, B. Rybakov proposed to read their names as a single one -
Oskoldir, linking it with the name of the river Oskol and the people who lived on its bank
Regah tribe of Scolots, whom the academician classified as Slavs.
But Askold is quite independent and was quite widespread.
strange to the peoples of the European North, a proper name. We
we already know that <... the name As (feminine form of Asa) has become widespread-
personal name in Scandinavia. Several Norwegian princesses
In the ninth and tenth centuries they bore the name Asa. And the syllable "as" was used
in the formation of such male names as Asmund, Askold (underlined)
"(done by me. - A.G.) etc."

This observation is consistent with those also known to us
conclusions based on the analysis of Scandinavian epic legends,
that the ancestors of today's Norwegians, Danes and Swedes in ancient times
men lived in the regions of the Northern Black Sea region and the Caucasus under

by the name of the Aesir, and from here they moved in the middle [of the century (under t
subordination to Rome) to the north of Europe under the leadership of a leader,
whose name was Odin.

So, the name Askold is associated with those who lived in the Northern Black Sea region.
rye asami, who, as it turned out, had a common ethnic root with
Russians, and therefore we have no reason to doubt either their belonging
the loyalty of Askold and Dir to the Rus, nor the story of the "PVL" about their reign
in Kyiv. Another point needs to be clarified - that they arrived in
The Dnieper region is from the southeast, not from the north. This version provides ground
to seek a much greater dependence between Kievan Rus and Kha-
the Zar Khaganate, since the territories of the Northern Black Sea region
[The 10th-10th centuries were under the jurisdiction of the latter.

Let us pay attention to the important detail for us that Askold and
Dir "gathered many Varangians" under whom we had previously
they meant to understand the Rus who moved to Kyiv (in this case) with

the banks of Taurida.
The Rus Askold and Dir carried out the same viceroyalty in Kyiv

on behalf of the Khazar Khaganate, the function that Rurik performed in
Novgorod - that's why the Laurentian list considers them Khazars-
mi, and “the chronicler is silent about the military affairs of Askold and Dir in the cour
Dnieper". It is far from accidental that the future owners

the Kievites in relation to Prince Rurik are “not his relatives, but
boyars". It has a logical continuation, justifying the internal
Russian "showdown" that ended with the death of Askold and Dir.

lay down

1

year 882. Oleg set out on a campaign, taking with him many warriors:
"< Yagov, Chud, Slovene, Meryu, Ves, Krivichi, and came to Smolensk-

sku with the Krivichi, and took power in the city, and seated in it
her husband. From there he went down and took Lyubech, and also planted
her husband. And they came to the Kyiv mountains, and Oleg learned that the princes
Here are Askold and Dir. He hid some warriors in boats, and left others
behind, and he himself approached, carrying the baby Igor. And he swam up to Ugor-
mountain, hiding his warriors, and sent to Askold and Dir, saying

them, that “we are merchants, we are going to the Greeks from Oleg and Prince Igor. Come
to us, to their relatives.” When Askold and Dir arrived, they jumped out
all the rest of the rooks, and Oleg said to Askold and Dir: “You are not princes
and not of princely descent, but I am of princely descent,” and showed Igor: “And this is
son of Rurik." And they killed Askold and Dir, took them to the mountain and buried As-
Kolda on the mountain, which is now called Ugorskaya, where Olmin is now
courtyard; on that grave Olma built the church of St. Nicholas; and Dirov
the grave is behind the church of St. Irene. And Oleg, the prince, sat in Kyiv, and said-
hall Oleg: “Let this be the mother of Russian cities.” And he had Varangians, and
Slavs, and others who called themselves Rus. That Oleg began to build cities
and established tribute to the Slovenes, and Krivichi, and Meri, and established tribute t
to collect tribute from Novgorod in the amount of 300 hryvnia annually in order to maintai

2

Any commentator on the history of ancient Rus' reports that the Russian
Oleg is a transcribed Scandinavian Helg. In Scan-
In the Dinavian dialects, Helg is translated as "prophet",

which is equivalent to the Russian "veshchun" - hence "veshchy" (that is, ob-
giving the gift of a fortune teller) Oleg.

But if Oleg is from Helga, then it means that Nestor used Scandinavian
Navsky source, or rather, its translation, in which the application
but the same person is also referred to by his name - Helg,
and its semantic content is “prophetic”.!?' However, not all
yes, the semantic content of the name corresponds to the actual character
characteristics of its bearer: Leonid can be called a timid and
a frail man, and Victor will never win in anything. Such
There are quite a lot of “double” translations and they, it should be noted, make a differ
sometimes cause considerable confusion when analyzing historical sources.
nikov. You don’t have to look far for examples: even in this conc-
In this case, it is not known whether Oleg was truly “prophetic” or
his parapsychological abilities are only a consequence of semantic
translation of his name? Have you ever wondered, dear reader,
tel, over the fact that the chronicle story about Oleg's death, predicted
to him, “an inspired wizard” is nothing more than an ironic notion
the Slavic chronicler's laughter at the prince's "prophetic" abilities,
not only did not foresee the cause of his own death, but even
who did not understand the true predictor correctly?

3

If the Dnieper route “from the Varangians to the Greeks” really had a meaning, then

the importance that is given to it in Russian historical science, then
In Novgorod they could not help but know who rules Kyiv, given that
Askold and Dir ruled here for 20 (!) years. But there is no evidence
about the relationship between Novgorod and Kyiv during this period. Did he consider
Rurik made the Kyiv princes his vassals, or they were his
independent, or each remained with his own opinion - it is unknown.
However, there is no doubt that Oleg was confident in the first and used
it as the main argument in the overthrow of Askold and Dir, substantiating
their actions due to the lack of their legal right to reign in Kyiv.
The chronicle does not explain why in 979 Oleg, the head of
having united forces, leaves Priilmenye, goes down

1 Another proof that the chronicler used Swedish is-
TOCHNIKOM.

along the Dnieper, he captures Kyiv, where his fellow tribesmen ruled -
Askold and Dir, and makes it the capital of the Russian state. This is
on the one hand, the death of Rurik precedes existence, and on the other hand,
Oleg is home to the very young son of the deceased prince, Igor.
Obviously, these three circumstances are links in a single logical
chain, and we have to find out: which one?

Let us ask ourselves whether Kyiv was the ultimate goal of the planned-
Oleg's plan to create a state in the Middle Dnieper region?
Judging by the development of events in the chronicle - yes! The chronicler emphasized-
indicates that this is not a simple robbery raid (they robbed and
left), and about the intention to settle down: “in Smolensk... he planted his
husbands, in Lyubech.. also seated his husbands...and Oleg sat as prince in
"Kyiv".

But since the chronicle fragment under consideration is essentially
the case is a description of a military action, it is necessary to analyze
to study it from a military-tactical point of view. When Oleg's boats
approached the Kyiv mountains, he, having found out who rules the one standing on
them the city, realized that he had arrived at the final goal of his enterprise.
In order to lull the vigilance of the city's defenders, Oleg creates an impression
to relieve the small number of his squad, for which some of the rooks were
left “behind”, and in those boats that were supposed to continue-
press the movement, the warriors hid from the view of observers; it is clear,
that such preparations had to take place relatively
distance from Kyiv. Then follows the phrase “and he himself approached, carrying
"Igor's child", which commentators unanimously understand as
"came ashore with little Igor." But it is completely unclear,
why did Oleg need to go ashore "carrying Igor's child"
if he returned to the boat again and “sailed to the Ugorskaya Mountain.” When
between "approached, carrying Igor's child" and "swam up to Ugorskaya
grief”, there was at least a small hint about Oleg’s meeting with Askold and Di-

rum, everything would be quite explainable. Hiding it so as not to cause controversy
suspicions, warriors, Oleg goes to Askold and Dir, whom he,
No, he knew. Oleg should have used the “legend” about
that he accompanies the merchants going to the Greeks, and Igor is his son
(or grandson).

But the chronicle does not mention a word about Oleg’s preliminary meeting with
former comrades and, therefore, the Varangian ships, being unidentified,
calmly proceeded in the immediate vicinity of Kyiv,

since Ugorskoye was located further downstream from the river. "V. Parkho-
Menko drew attention to one important detail: Askold's killer and
Dira (Oleg) was moving towards Kyiv from the south, not from the north. This is evident fr
that he first approached the Ugorsky Hill (Ugorskoye). It was
located on the western bank of the Dnieper to the north of the later
Pechersky Monastery, approximately 2 km south of Podol, on the river
(business) part of the city."12?

Is it possible to imagine that the military leaders of Kyiv
the fortresses did not foresee the impossibility of such a situation in
in principle? And Oleg would risk his moored in Ugor-
a small (he could not look more like a merchant) squad
home, while communication and interaction with those remaining in ambush
(let us clarify that Oleg was in Ugorskoye, and the ambush remained
upstream of Kyiv) has become much more complicated, if not
interrupted at all? It is also impossible to believe that the pro-
the movement of Oleg's squadron from Novgorod down the Dnieper, his capture
cities and especially Lyubech, which was within Kyiv’s sphere of influence,
remained a secret for Askold and Dir, who had a well-deserved
the glory of experienced and brave warriors, but now exposed to naive-
simpletons.

We are also surprised by the submission of the Kyivans, who opened their doors to the murd
their princes gates of a beautifully fortified fortress - and in the city
the prince's retinue was there. And if Oleg again resorted to trickery,
grow, then in that case it had to be even more sophisticated.
than in relation to Askold and Dir, and would certainly have remained
in the people's memory. The point is obviously something else - that the people of Kiev
saw in Oleg a representative of truly legitimate authority,
divided by the right to judge and execute. And this is how the division will look.
a tale from the point of view of the proposed paradigm.

4

the successful reign of Askold and Dir of Kyiv for twelve years
Rus until it developed signs of statehood

and strengthening international authority, led to a natural-
the desire of its leaders to gain, which is common in such cases,

_ 122 Golb N. Pritsak O. Decree. op. P. 87.

independence from the metropolis, which is also natural,
resisted. But to solve the problem that arose simply by force
They didn’t want Taman, seeing Askold and Dir as serious opponents.
and fearing to involve Rus' in a major civil war. To bring about a necessary
order in order to further manage the Dnieper region
Russia, entrusted an experienced and able to calculate the moves of the na-
red ("prophetic") to the military leader Oleg. And now, having weighed everything, he
"pros" and "cons", decided to use to achieve the set goal
to present an argument for the legitimacy of the government, for which he took with him a
the young princely offspring Igor. The plan was this: on the near
For the last 15 years, power in Kyiv has been in the form of a regency over Igor Oleg
was guaranteed. In addition, during the implementation of the planned
operations, representing the legal heirs of the infant, obliged
I had to be with Oleg all the time, I couldn’t blurt out anything unnecessary
due to the inability to speak.

The chief of the Hungarian fortress, having learned about the approaching forces from the
the southern ships, did not suspect anything: escort of merchants
caravans were one of the main occupations of the Rus. Imitation of the
the small number of warriors in this case does not cause any concern
no complaints from military experts. When approaching
to Ugorsky, when Kyiv was located upstream of the river, nothing
prevented Oleg from “hiding some warriors in boats” and “leaving others
behind." The invitation to Askold and Dir also seemed natural:
"Come to us, to your relatives."

“When Askold and Dir arrived, everyone else jumped out of
rooks, and Oleg said to Askold and Dir: “You are not princes and you are not princes-
of the royal family, but I am of princely family,” and showed Igor: “And this is the son o
“Rika”. And they killed Askold and Dir”. And only now, approaching with all-
with our warriors, who had no reason to hide, to Kyiv
fortress, Oleg went ashore: “he approached, carrying the baby Igor.”
“Askold and Dir, who tried to break the law of their ancestors,” he said
to the Kievans standing on the walls, they were killed, and the rightful heir is here
"He!" After a short consultation, the city's residents opened the gates to Ole-
to the military squad.

Thus, the analysis of the given chronicle fragment
led us to the same conclusion that the famous historian came to
V. Parkhomenko: the Varangian detachment led by Oleg was approaching
Kyiv from the south, not from the north.

5

There is no direct indication in Russian chronicles that Oleg led the war.

with the Khazars. The conclusion that he “took revenge on the foolish” is based on

is reflected in the chronicle messages: “He defeated the Northerners and did not give
they pay tribute to the Khazars, saying: “I am their enemy, not yours.”

“He sent to the Radimichs, asking: “To whom do you give tribute?” They answered:
or: “To the Khazars.” And Oleg said: “Do not give to the Khazars, but give to me.”

But the loss of tributaries by the Khazars could not but provoke their reaction and,
therefore, the Russian-Khazar military confrontation. At the same time, there is
the lasting historical evidence of a military clash between the ro-
themselves and the Khazars are in no way connected with the issue of redistribution of tri

The fragment of text below was discovered by Solomo-
by Mr. Schechter in Cambridge among the fragments of the Cairo Geniza and
known as the "Cambridge Document". This document, consisting of
of two sheets, was designated by Shekhter as a copy of the Khazar letter
of the Jew, addressed to Hasdai ibn Shaprut, minister of Cordoba
court of Abd al-Rahman. The letter was written approximately in the middle
10th century. We will turn to that part of the text that describes the military
conflict between the Rus and the Khazars, provoked by the Byzantines
by the Roman Emperor Roman Lekapenos:

“Moreover, Roman sent large gifts to Oleg, the king of the Rus,
waking him up to his own misfortune. He came at night to the city of Samkerts
and took it by stealth, because its ruler was there then
there was none. When Commander Pesach learned of this, he went
in anger at the city of Roman and destroyed both men and women. And he took three
cities, not counting a large number of villages. From there he went to
the city of Chersonesos and fought against it."!3

We present a commentary on the passage in question made by Nor-
Manom Golb: "The Persecution of the Jews of Byzantium by Romanos Lakpinus
created problems for the two kingdoms. The author reports that in response to these
persecution the Khazars began to persecute Christians living in
their country. In turn, Roman sought the help of the Tsar of Rus' Oleg, who
whom he attracted to his side by sending him abundant gifts.
one night when the military ruler of Pesach... was not in town
Samkerch (Tmutarakan), Oleg captured and plundered this city. Pe-

123 [Olb N., Pritsak O. Decree. op. P. 141.

Sakh, in turn, having learned of the attack, began military action
against the Byzantines, conquered three cities and many villages. After that
attacked Kherson...».!2”

Nomy, of course, noticed the discrepancy in time.
neither the existence of Oleg the Prophet and Oleg who attacked Tmutarakan.
Here are L. Gumilev’s thoughts on this matter: “Then they spoke out
Russes. Their leader is called Kh-L-Gu (Heltu, i.e. Oleg) in the source, although
According to the Tale of Bygone Years, Igor the Old ruled at this time. If
Helgu is a proper name, then it was the namesake of Prophetic Oleg, but more likely
this is the title of the Scandinavian leader, i.e. Igor himself is meant, because
Helgu is called "the king of Russia".

Thus, here we are talking about something different from the “Thing-
go" Oleg, whose name we are offered to perceive as a "title
Scandinavian leader", but we do not set out to find out
real name - it is more important to understand something else: where did the Rus come from
walls of Tmutarakan, for which we will once again turn to the laws of military
tactics.

The movement of those who left the mouth of the Dnieper and rounded the Crimean
The peninsula of Russian ships could not have gone unnoticed? Method
The author of the letter calls the same one by which Tmutarakan was captured
"thieves'" (Oleg came at night, when the city ruler was not there),
as if we were talking about close people who treacherously entered into the
the last house and knew that its owner was absent.

Note that the line of interest to us in the original source may
can also be translated as "Roman sent great gifts to Oleg, the king
Rus”, and how “Roman sent great gifts to Oleg, the Tsar of Russia”, then
there is meant located near Tmutarakan and already from-
the capital of the "Island of Rus" known to us ("From the city of Matarha to the city of
dy Rusiya 27 miles") and the Rus, easily covering this distance, quite
could have attacked Tmutarakan in a “thieving” manner, using
ships for this purpose.

Thus (remembering that, according to the chronicle, in the middle of the 10th century.
Tmutarakan did not yet belong to Rus'), we received another
evidence that the activities of the Russian princes were connected with
Northern Black Sea region.

12 Ibid. P. 132.
12° Gumilev L.N. Ancient Rus' and the Great Steppe. P. 193.

Ovyatpos lav

1

The death of Prince Svyatoslav Igorevich became a turning point

in the history of Russian statehood, but not because of death

the head of state is always associated with some changes
in his policy - here something else took place: the transfer of power to another
ethnicity and a radical change in religious attitudes. This happened
immediately after Kyiv learned of the death of the prince on the Dnieper
rapids, and, therefore, in the activities of this person one should look
the reason for these changes.

2

The fate of Svyatoslav and the future of Kievan Rus is determined by
The combination of two factors became the decisive factor: the rapid spread of
the absence of Christianity here and the almost constant absence of

your prince, who was constantly fighting outside his borders.
This state of affairs led to the fact that the requests received by the Holy
Toslav reports on the successes of the new religion, he responded so far
only by threats against her old and new followers, considering
some as seducers, and others as traitors to the faith of their fathers,
promoting the social unity of Rus'. The foundations of the manifested
the prince, which is quite understandable, saw instability in the Slavic
the Kyiv community, whose leaders, in turn, understood
the inevitability, in the end, of one's defeat in the conflict with
Svyatoslav, under whose command was one of the best armies of that
time. But the defeat of the Rus in the Balkan War and the almost complete
the extermination of their troops created the conditions for a coup - such is
the objective side of the matter; the subjective side is that promises
defeated Svyatoslav dealt with the schismatic
and seeing in his failures the revenge of the old gods, now
were more than real. In other words, over the Christian ob-
the Kyiv region in the autumn of 971 faced the threat of destruction. And the death
As is well known, actual danger is a powerful incentive
actions.

3

let us turn to the passage in the chronicle that tells about the hy-

whites of Svyatoslav: “Having concluded peace with the Greeks, Svyatoslav in boats

went to the rapids. And his father's commander Sveneld said to him:
“Go around the rapids on horseback, prince, for the Pechenegs are standing at the rapids.”
listened to him and went in boats. And the Pereyaslavl people sent to the Pechenegs
say: “Here comes Svyatoslav to Rus' with a small group of friends.
Noah, having taken from the Greeks much wealth and countless prisoners.” Having heard
about this, the Pechenegs blocked the rapids. And Svyatoslav came to the rapids,
and it was impossible to pass them. And he stopped to spend the winter in Beloberezh'ye, a
they ran out of food, and they had a great famine, so that half a hryvnia
they paid for the horse's head, and Svyatoslav spent the winter here.

In the year 972. When spring came, Svyatoslav went to the powder
gam. And Kurya, the Pecheneg prince, attacked him, and they killed Svyatoslav,
and they took his head, and made a cup out of the skull, and bound it, and drank from it.
him. Sveneld came to Kyiv to Yaropolk. And all the years of the reign
Svyatoslav was 28."

Armed with logic and ideas about political system,
tuations around the name of Svyatoslav, we have to identify the most
a probable version of what happened on the Dnieper rapids
in the spring of 972?

Let's start with those few words spoken by Sveneld Svyatoslav-
before their paths diverged after the conclusion of peace with the Greeks.
mi: “And his father’s commander Sveneld said to him: “Go around the rapids, prince,
on horses, for the Pechenegs are standing at the threshold.” And he did not listen to him,
in the boats."

We have two questions to answer:

1. Why did the paths of Svyatoslav and Sveneld diverge?

2. Where were these words spoken: at the mouth of the Danube, immediately after the
Yes, the Rus from Bulgaria, or before the Dnieper rapids?

It is quite obvious that the answers to the questions posed are mutually
are interconnected and, in turn, also have variants.

1st version:

The entire remaining army of the Rus reaches the Dnieper rapids and,
Having discovered the Pecheneg ambush, Svyatoslav decides to send Sveneld to
Kyiv for help, not wanting to risk “many riches and captives-
“we are countless”, which were more conveniently transported “in boats”.

In this regard, the following stanza from the chronicle deserves attention:
which says that the dews, exhausted by hunger, “on the half-
"They paid a hryvnia for a horse's head." Who did they pay? - Not to each other.
same?! The one who had a "horse head" would not exchange it for a trouble-
useful money in that case. The sellers, therefore, came
to the Rus from outside, and if Svyatoslav really had wealth,
taken from the Greeks as trophies, then he would have something to buy for
faithful squad not only "horse heads". About the disastrous situation
the Pechenegs, who had retreated from the rapids of the Rus, were waiting for their moment
certainly knew and could not help but understand what we understood: no-
Svyatoslav did not have (and will not have) such “riches and countless prisoners”
it couldn't: according to the terms of the peace treaty, the Russians left Dorostol
and returned the prisoners. The Greeks pledged not to hinder the passage
the Rus to the sea - the mouth of the Danube and give each of them a road
two measures of bread).'?° So the chronicle message that the baked goods
gov were seduced by “wealth”, does not correspond to the logic of the current situation
ations. And Sveneld's advice to "go around the rapids on horseback" in this case
it was pointless, since he knew that Svyatoslav did not intend to overcome
to clear the thresholds until help arrives.

2nd version:

Svyatoslav foresaw (and perhaps even knew for sure) that in
in connection with the defeat of his army in Kyiv, an emergency may arise
tea situation. He sends Sveneld to prevent the un-
the late course of events with the right to act on his (Svyatoslav's) behalf
name. The prince and the governor part immediately after the conclusion of peace,
and Sveneld returns by the same route as in 968, “when they came
for the first time the Pechenegs came to Russian soil, and Svyatoslav was then in Pere-
Yaslavtsev, and Olga locked herself in Kyiv with her grandchildren - Svyatoslav with
The squad quickly mounted their horses and returned to Kyiv."

This version is based on the aforementioned brewing
conflict between the pagan Rus and the Slavs who had established themselves in Kyiv
by the Viennese Christians. At the same time, the opinion of the historian should be cited
rikov, whose approach to the cause of Svyatoslav's death is polarized
fiefdom, that is, those who believe that Svyatoslav, himself a Christian, became
a victim of a conspiracy by Kyiv opponents of the adoption of the new faith.

12° Leo the Deacon. Op. cit. P. 81-82.

there are grounds for such conclusions. “After Olga’s death,
her son Svyatoslav, who followed in his mother's footsteps in piety and Christianity
"The Tian faith," reports Archimandrite Mauro Orbini of Raguzha.

in his book, published in 1601. It must be understood that relatively
Russian history Orbini did not have to adapt to
"the powers that be" to the customers, and therefore the given quote
was not invented by him, but was probably taken from some work that did not reach
us source.

The main arguments that Svyatoslav “went along
"Footsteps of the mother in piety and Christian faith", two are given:

1. The murder of Prince Yaropolk Svyatoslavich - a zealous sto-
the ronnik of Christianity.

2. Restoration of the cult of pagan gods in Kyiv.

These events took place after Svyatoslav’s death, and since
who knows for sure who was behind both, then it begs the question
The conclusion that follows is clear: the possibility of the prince spreading
Svyatoslav stopped Christianity in Rus' (or rather, brought it to an end)
(established) by a pro-pagan group led by Prince Vlad-
Dimir Svyatoslavich. After Vladimir "opened
eyes" and he baptized Rus', the image of the first martyr Svyatoslav cast
a shadow on the merits of the future Equal-to-the-Apostles prince, which was pointed out
but to "Nestor", and Svyatoslav Igorevich remained an enemy forever
true faith.

We agree that the arguments presented are quite convincing.
we, and we cannot discard the version that Svyatoslav was a Christian and,
therefore, the rebellion in Kyiv is anti-Christian. So Sveneld,
As is known, having reached Kyiv, he provided assistance to the Christian
To Yaropolk, since he ruled the state for almost eight more years!
But how could it happen that half a year has passed since Svyatoslav
should have returned from the war, and not endowed with power by Yaro-
the regiment, it turns out, shared the father's commitment to the new faith, nor,
what is even more strange is that the prince’s faithful companion, Sveneld, also “eared”
"they did not lead" for the sake of his salvation. After all, we are talking about the hea
states, but in the chronicle there is not even the slightest hint that,
they say they wanted to save Svyatoslav, but it didn’t work out, and the reason
to this, more or less similar to the truth, to bring. But nothing like that
no; it seems that in Kyiv they were not very worried about the death of the great
the prince and his retinue.

4

Yes, Svyatoslav still belonged to the camp of the faith of his fathers, and

the Christian community of Kyiv had no doubt that it was being presented

it is worth experiencing the wrath of a prince who lost a war. This is directly
Tatishchev says: “He, seeing their (Christians’) disobedience,
especially the priests were furious, as if they were bewitching certain people
reject them and confirm them in their faith, sending them to Kyiv to order temples
to destroy and burn Christians and he himself soon came, although all Christians
"And destroy them."!?7

There is also another reason why Svyatoslav did not break with paganism.
one important piece of evidence. It belongs to what is already known to us
To Leo the Deacon, a contemporary of that last war for Svyatoslav
with the Greeks, after the completion of which he was soon killed by the Pechenegs.
In a detailed account of the battle mentioned, this author, for whom-
the religion of the Rus had no significance,
many descriptions of their frankly pagan, without the slightest hint of
ka on Christian "behavior", including infant sacrifices
dentsev.!28 So it can be stated: at the time of his death, the Holy
Slav, Prince of Kyiv, worshiped Perun and Veles.

But the second version, being more convincing than the first, also has
"weak" spot, and to understand what it is, let's once again turn to the already familiar
to my chronicle fragment. “And the Pereyaslavl people sent to the Pechenegs
say: “Here comes Svyatoslav to Rus' with a small group of friends.
Noah, having taken from the Greeks much wealth and countless prisoners.” Having heard
about this, the Pechenegs have crossed the thresholds." There is no doubt that the "Pereya
sent to the Pechenegs" immediately after the Rus sailed from Dorostol,
but it should be taken into account that between “sent” and “stepped up” there is a segmer
time of not less than a month's journey from the mouth of the Danube to the middle reaches
Dnieper, including overcoming rapids in obviously dangerous conditions.
If there was a threat of a coup in Kyiv, Svyatoslav would not do anything about it.
would have entrusted Sveneld with restoring order, having been there for such a long time
time in complete ignorance of the state of affairs in the capital. Much
It would be wiser to do the opposite: hurry to Kyiv yourself, and Sve-
Neldu was to entrust the remaining Rus.

17 Quoted from: Rybakov B. A. Paganism of Ancient Rus'. Moscow, 1988. P. 392.
128 Leo the Deacon. Op. cit. P. 78.

5

there is a difference among historians of unity and regarding the location

Beloberez'e. It would seem that the chronicle is quite definite-

but it is said that Beloberezh'ye is located near the Dnieper
Rovsky rapids: “And Svyatoslav came to the rapids, and it was impossible
pass them. And stopped to spend the winter in Beloberezh'ye." The most probable

It is clear that Beloberezh'ye is the ancient name of the modern island
va Khortitsa – a place well known to the Russians, where that
the most famous oak tree, under which they made sacrifices to their
gods. This assumption corresponds to the logic of the current situation.
tions. Approaching the rapids and seeing that they were filled with Pechenegs,
Svyatoslav retreats to the nearest place, where, firstly, he
will be protected from the Pecheneg danger and, secondly, where will the
it will be possible, when a convenient moment arises, to make a throw
through the rapids. The location of the island of Khortitsa meets these conditions.
viyam. However, the military aid from Kyiv that Svyatoslav expected
did not come, time was lost, the Dnieper froze and the Rus were ex-
forced to winter in Beloberezh'ye. The Pechenegs did not dare to attack
Svyatoslav – they understood that the Rus, knowing about the encirclement, were
guard. They also understood that by spring Svyatoslav's army,
deprived of food supplies, will represent a much smaller
force than now, on the eve of winter. The Pechenegs' calculation turned out to be
faithful: when the ice melted and Svyatoslav, convinced that he should
relying only on his own strength, he decided to break through
rapids – Khan Kurya was right there.

And yet, scientists, with such seemingly convincing evidence,
gutans in favor of identifying Beloberezh'ye with the island of Khortitsa,
It is believed that it was located on the seashore: at the mouth of the Dnieper (D. Likha-
chev), at the mouth of the Dniester (L. Gumilyov), at the mouth of the Danube (A. Sakharov
the belief that Beloberezh'ye is located on the sea coast is connected
with the 9th article of the treaty of 944 between the Russians and the Greeks, which state
says: “Let the Russians do no harm to the Kherson people who fish
at the mouth of the Dnieper; let them not winter there, neither in Beloberezh'ye, nor at S
but when autumn comes, let them go to their homes, to the Russian land."
It follows from the above contractual clause that:

1. Beloberezh'ye is listed in the same row as the adjacent points.

leading to the sea – the mouth of the Dnieper and St. Etherium – the island

Aloy, located on the sea route "from Greece" to the Crimea
the shores of the sea.

2. Beloberezh'ye is the subject of increased attention and

interest of the Greeks.

The only conclusion that follows from what has been noted is that speech
there is talk about a possible military threat to Byzantium from the sea. But
Why did the Greeks stipulate the prohibition of the Rus wintering in the listed places?
Obviously, because the Rus could concentrate their “living force” here.
and technology" in relative tactical proximity to the Greeks, and immediately
attack them after the winter storms. In other words, it is important

imagine that it is in Beloberezh'ye, it is wintering, it is
The Russes were undesirable and dangerous for the Greeks - hence the special conditions
the provisions of this in the said agreement.

For a more complete understanding of the problem, one should take into account the circums
the statement that at the time in question the Russians were a party,
having lost the war, and could not afford to provoke the Greeks.
In any case, Svyatoslav had enough common sense not to do so.
this, which is confirmed by the Greek historian Leo the Deacon, a modern
nickname, and perhaps even, what is important, a participant in the events described.
“Svendeslav left Doristol, returned the prisoners according to the agreement and
He sailed away with his remaining comrades, heading for his homeland.
On the way (emphasis added - A.G.) they were ambushed by the Patsinaki
(Pechenegs)... They killed almost all the Rus, killed them along with the others
Svendeslava, so that few of the huge army of the Rus returned
to their native places".!? As we can see, the Greeks know nothing about wintering
Rus in Beloberezh'ye, which (even if it happened) is impossible,
based on the special interest of the Greeks in this place. Isn't it strange that
Svyatoslav is a serious opponent of Byzantium, every step of which
was undoubtedly the object of her attention, for a long six months he was
lost sight of her?

But where then was Beloberezh'ye? If there was no one on the shore,
freezing sea, then why did the Russians suffer from hunger and disease,
having at their disposal boats (needless to say, the Pechenegs
couldn't block the Rus from the sea)? If on Khortitsa - then
Beloberezhye could not figure in the mentioned treaty
document because it was outside the Greek influence and

129 Ibid. P. 82.

control. That is why, trying to reconcile the identified contradictions,
chiya, and D. Likhachev, and L. Gumilyov, and A. Sakharov believe that in September
971, having discovered the Pecheneg barrier, Svyatoslav returned (although
the chronicle says "stopped") to the mouth of the Dnieper (or to the mouth of the Dne-
country, or to the mouth of the Danube), and in April 972 again rose to the rapids,
where he met his death. Of the three proposed localization versions
Beloberezh'ya is most likely "Gumilevskaya". If Svyatoslav
was killed at the mouth of the Danube - practically within the borders of Byzantium - by t
undoubtedly, they would know the details of his death; as for the mouth of the Dnieper,
then, as we remember, it is opposed to Beloberezh'ye: “Russians
let them not do any harm to the Kherson people who fish at the mouth of the Dnieper;
but they don’t spend the winter there, nor in Beloberezh’ye.” Therefore, we will agree wit
L. Gumileva, that Beloberezh'ye was located on the seashore,
in the area of the Dniester estuary.

and so, after long and lengthy discussions, we at least began

one iota closer to understanding why Svyatoslav “went to La-

dyakh", why, thanks to him, for six months the warriors died from
hunger and disease, why did he lead the exhausted people to the right path
death? And how does all this fit into the situation that has developed for us (and it is r
innovatively) in the image of Svyatoslav - experienced, courageous and, judging by the co-
number of victories (including the victory over the strongest army of the Khazars
Khaganate) a reasonable military leader?

But perhaps we were on the wrong track in coming to those conclusions,
to which they tried to lead us, by presenting the death of Svyatoslav
as a result of his own overconfidence and short-sightedness
novelties, without any connection with the relations that arose
between the prince and Kiev during the Bulgarian campaign of the Rus: “And not
listened to him and went in boats..., stopped to spend the winter in Belob-
"cut" - in short, it's his own fault, and he also killed people.

In light of the above considerations, which prove that the state
the boat stop in Beloberezh'e could have been easily avoided,
Svyatoslav's desire to overcome the rapids looks, at the very least,
manic. Such a number of inexplicable actions
the prince can be explained (forgive the tautology) by ONLY ONE THING: FROM-
the lack of a correct approach to understanding his actions.

But let us try to approach the episode of Svyatoslav’s death from that position.
the fact that Kievan Rus was preceded by Tauric Rus, located
which was fought in the region of Crimea and Taman.

It was here, to the Cimmerian Bosporus, and not to Kyiv, that the Greek arrived
envoy patrician Calocyrus and "established a friendship with the catarchon of the Taur-
ditch, seduced him with gifts and charmed him with flattering speeches... Kalokir
persuaded him to gather a strong army and march against the Misyans (Du-
the Nai Bulgarians) in order to subjugate and, after defeating them,
to keep the country for oneself for one's own stay, to help it
against the Romans in the struggle for the throne and Roman power
howl. For this, Kalokir promised him enormous, untold riches from
"the royal treasury."!°

And here is how the Byzantine John Ski describes this same episode:
faces: “Then Nicephorus honored the son of the Chersonesian pro-
Tevon and sent him to the ruler of Russia, Svendzeslav, to promise-
by offering gifts and considerable honors to persuade him to attack
Bulgarian."3!

Byzantine authors never call the Russian state
Russia, but only and solely Russia, therefore at Skylitzes under Rosi-
she needs to understand the same thing that is understood by the inscription on the wife's
Oleg Svyatoslavich - let us recall: <...there is no "Feophania" in her title
ambiguity. He simply points out that Oleg's wife received a go-
the Russian race into its possession...". In other words, to the "Island of Rus" in
the city of Rossiya, located at the mouth of the Kuban, was sent to Svyatoslav
his neighbor, the son of the protevon of the Kherson theme, Kalakir, was ruled, who
convinced the prince of the Rus to start a war with the Bulgarians. However, the "mobiliza
"The "order" concerned not only the Taurian Russes, but all
tribes subject to Svyatoslav, as it was and is in similar cases.
teas, as his father had done in 944. “Igor, having gathered many warriors:
Varangians, Rus, and Polyans, and Slovenes, and Krivichi, and Tivertsi, and Pechenegs and
went against the Greeks in boats and on horses." Let's pay attention: "in boats and
on horses." And so it is now: Svyatoslav from Bosporus is "in boats", and the commander
Sveneld, having “copulated” others in Kyiv and the agreed places, “on
"On horses." They also returned after the war: Svyatoslav by sea, and Sve-
neld - across the steppe to where, as they say, they came from.

130 Ibid. P. 44.
111 Ibid. P. 121.

It is necessary to listen to the opinion of those authors who claim
they say that Svyatoslav's consent to Kalokir's proposal was dictated by
but his decision to settle in the Balkans. The chronicle convinces us of
this: “I don’t like to sit in Kyiv, I want to live in Pereyaslavets on the Du-
nae - there is the center of my land”, and then follows the evidence of this,
that Svyatoslav decided to settle here seriously and for a long time. He already
began to establish trade relations: “all the goods flow there: from Greece
Czech lands - gold, pavoloki, wine, various fruits, from the Czech Republic and
from Hungary - silver and horses." And even to Rus' he already looks as
neighboring state: “from Rus' - furs and wax, and honey, and slaves.”

The position of Byzantium, which did not want to, is quite understandable and explainable.
to see at her side those who, even being distant, brought her
enough trouble, and the Greeks took all possible measures:
both military and political, in order to get rid of unwanted neighbors.
The cunning Kalokir, knowing about the “Balkan” aspirations of Svyatoslav-
va and its military capabilities, decided to use them to mutual advantage
pleasure. His offer came at just the right time: the Russians
help him to establish himself on the Greek throne, and in return they receive
They have the right to Preslava (Pereyaslavets) already actually occupied by them.
Alas, another government coup in Byzantium and the arrival of
the power of the talented commander John Tzimiskes not only destroyed
they made plans for the allies, but also led the Russians to something unusual for them
defeat in the war and forced retreat.

To those who try to convince us that, from this moment on,
Svyatoslav has only one goal: to get to Kyiv and
to carry out previous threats, one would have to deny logic. In ta-
in which case the prince would certainly have gone "on horseback" himself, and not sent ma
Sveneld ahead of himself, and for what purpose? So that he would warn the people of Kiev
about the upcoming reprisals? No, Svyatoslav faced a much more serious
an important task: to restore strength as quickly as possible - there, to the Bosporus
Cimmerian, where his ships were built and equipped, where there were
co-religionists and like-minded people, the prince hurried.

7

in light of the circumstances revealed, the charges against MUST be dropped
Sveneld betrayed his patron. Some authors believe
they say that he should not have left Svyatoslav, who intended

to overcome the rapids, knowing in advance that they were “defended by the Pechenegs.” But
If Sveneld was forced to carry out the order, then why didn’t he hurry?
sewed to help the prince, having discovered that he had not returned to Kyiv on time?
It was also suggested that the advice to “ride horses around the rapids” was wrong.
into history from the words of Sveneld himself, who justified himself and accused
prince: supposedly, he didn't listen - and here's the result. In favor of such an assessme
Sveneld's role is also reflected in his continued successful stay in
Kyiv. The expression of a sense of revenge for the death of the father can be regarded as
the murder of Lyut (son of Sveneld) by Oleg (son of Svyatoslav).

But we affirm that the separation of the paths of Svyatoslav and Sveneld
was a natural division of the detachments heading to different
sides after the end of the war. Sveneld, returning to Kyiv
(Outer Rus'), advised the prince, who was returning to Taman
(Inner Rus'), be careful and wished him well
get to the place. Everything else is the chronicler's guess,
who presented his own version of the events under consideration.

On the real cause and circumstances of the death of the Holy
Very few people knew about the fame , and certainly not Sveneld. His knowledge-
laziness in this case was no greater than that of Leo the Deacon: “By
On the way they were ambushed by the Patsinaki (Pechenegs)... They killed almost
all the Russes, killed Svendeslav along with the others."

8

If Svyatoslav had won a victory over the Greeks, then the Christians

Kyiv would have hope for peaceful coexistence with the prince-

a pagan. Firstly, he would have no reason to present
claims to their faith, and, secondly, the transfer of the capital to Nreslava and
the development of the new territory would have distracted Svyatoslav's attention
FROM "Kyiv" problems. In the current situation, the opponents
the prince had every reason to fear reprisals, even if not today -
so tomorrow, and it was impossible to allow this “tomorrow” to come;
the plan had to be carried out before Svyatoslav set foot on
Taman coast and restore lost strength. They turned to the
chenegs. These also did not have much choice in place and time for
attacks on the Rus, but the fact that the boats will make a stop in Beloberezh'ye,
knew exactly. They attacked as soon as the Russians landed on the shore,
without having time to set up combat security.

The place of Svyatoslav's death was not the Dnieper rapids, but the Belo-
the coast, for this reason it got into the chronicle, and not because there,
Having become victims of the stubbornness of their leader, the Rus spent the winter.

But why do rapids appear in the chronicle story? Everything is explained
is explained by the fact that the situational basis that the chronicler chose
to describe the death of Svyatoslav, the words of Konstantin Bagryano-
native about the fact that “when the dews with boats come to the river rapids-
gam and cannot pass them otherwise than by pulling their boats out of the river and
having ferried them over, carrying them on their shoulders, then the people of this nation
pachinakits and easy (the dews cannot resist two works)
"win and cause a massacre."!3? Let's pay attention to the stylistics-
the chronicler's method: “Having concluded peace with the Greeks, Svyatoslav
"The boats went to the rapids." It is said: "I did not go to my homeland,
not home, but rather “to the rapids.” Nestor’s rapids become like
would be a symbol of Svyatoslav's irresponsibility, who was obliged to know that
here the Pechenegs "easily... win". That's why Nestor brought here
Svyatoslav and killed him right here - otherwise it would have been necessary
to come up with an explanation from which the truth could emerge.

No, we do not argue that Svyatoslav was killed by the Pechenegs,
but we claim that this happened soon after the departure of the Rus from Bol-
garii, on the way to the Cimmerian Bosporus, when the boats of the Rus arrived
were on a short-term, non-violating contract with
Greeks, rest on the White Coast.

Vladimir

1

It would seem that with the death of Prince Svyatoslav, Christianity should
was to triumph in Kyiv, especially since Yaropolk, who had left
° №lenny on the Kiev principality, supported Christians. But the

'3? Constantine Porphyrogenitus. About the Rus who come from Russia to the Monoxy-
lah to Constantinople // News of Byzantine writers about the North
Black Sea region. Moscow, 1934. P. 10.

paganism continued to be the state religion of Rus'
eight years. Vladimir, having become the Grand Duke of Kyiv, only renewed
the temple of idols. And this means that up until the baptism of Rus,
there are up to 988, the corresponding attributes of paganism were preserved
cult, and the institution of pagan priests, who, apparently,
should have resisted Vladimir's intentions - it is unlikely
whether such could be kept secret.

But why did Vladimir choose other religions?
Christianity? Those who based their views on the Christianization of Rus'
rely only on chronicle data, and present the deeds of Vladimir
ra on this occasion as a democratic act. Let us recall that the agreement
but according to the chronicler, the prince is visited by “Mohammedan Bulgarians
faith”, representatives of the Western branch of Christianity, Jews and, finally,
a Greek cleric in order to convince him of the advantages
of their religion. The prince conducts conversations with each of them,
asks about the essence of their faith, expresses his thoughts and what
It is important that he does not make the final decision on his own, but
consults with “his boyars and city elders.” They, in turn,
turn, expressed a very reasonable point of view: “nobody has their own
scolds, but praises." Eventually, the prince and his advisers came to
the conclusion about the need to send a special embassy to different
countries of the world in order to have more complete and objective information
about each of the presented religions, and then make a final decision.
but. The picture painted by the chronicler could really have been
to demonstrate the impartiality of the Kyiv prince and his entourage
when choosing a religion, if not for one circumstance: the members of the mentioned
The embassy that was sent there was already a Christian, and it is not difficult to guess
recommendations given by them upon their return to their homeland.

But Vladimir dealt with the Catholic envoys in a more relaxed manner.
freely but rudely: “Go back where you came from, for our fathers did not accept
"They did not understand this." Neither the "Tale of Bygone Years" nor other sources
give no reason to explain Vladimir's reaction
to the proposal of the Catholic ambassadors to accept Christianity on request
traditional model, but Russian historians base the prince's response on
the fact that in 961, during the reign of Olga and Svyatoslav, a missionary came to Rus'
The monk Adalbert arrived with the purpose of a ner, but was expelled and, almost,

not killed. It is not surprising that the pagan Rus treated him like that.
with those who encroached on their faith, but at the same time they are very loyal-

but they belonged to Orthodoxy. Moreover, the Rus, judging by the chronicles,
unquestioningly obeyed the princess, an Orthodox Christian
ke. However, the fact is indisputable that Adalbert and his companions did not
they just politely expelled him from the state, but they expelled him by killing him
some of them. This means that those who lived in Kievan Rus were those who had
reasons to hate Catholics and not for theological differences?
Then why? Because Adalbert's predecessors imposed
their ancestors their faith by force, and those who did not accept it were expelled from t
whether. The memory of this is among those descendants of the Moravians and Czechs who nov
formed a new branch of the Slavs – the eastern one, was still fresh. With this
positions and it is necessary to understand Vladimir's answer to the Catholic delegates-
there, its sharp tone and meaning, which is much deeper than mentioned.
a recollection of a short visit to Rus', almost thirty years ago
an ordinary Benedictine monk.

2

one of the versions of acceptance by Vladimir, and then by all citizens

Kievan Rus Christianity is called "Korsun" because

It states that the Grand Duke was baptized in Cor-
Suni, after the capture of the latter as a result of a six-month siege of Ves-
988 AD. The background to Vladimir's conversion to Orthodoxy
The "Korsun" version is as follows (we will present it in the presentation of I. A. Zaichk
on and I. N. Pochkaeva): “Under Vladimir, the relations of Kievan Rus with
Byzantium was notable for its inconstancy. At first the Kyiv prince was
ally of the Byzantine Emperor Basil II. When claiming
The commander Bardas Phocas, who ascended to the imperial throne, led the eastern
the rise of the Asia Minor nobility against Byzantium, Basil II turned
to Vladimir for military assistance. Vladimir equipped and sent a
6,000 warriors cut Bulgaria to the shores of the Bosphorus. In the battle of Abydos
The Russian squad fought desperately and played a decisive role in
the defeat of Bardas Phocas. Suffice it to say that about
2000 Russian soldiers. However, Vasily P not only did not thank
properly Russians, but also ordered not to let them into Constantinople.
Nopol and immediately transport it to Bulgaria.

Having learned from the warriors who had returned to Kyiv about such an unfavorable
By the Emperor's gifted act, Vladimir rengil taught the Greeks a lesson. He
went on a campaign against the city of "Chersonesus" (Korsun) and after a long

took it by siege. From here he demanded that Byzantium fulfill all the work
her concluded treaties with Russia: to withdraw troops from the mouth of the Danube,
pay tribute to the warriors (living and dead) who helped Vasily
liyu to defeat Bardas Phocas, to strengthen the peace alliance between Russia and
Byzantium by the marriage of Vladimir and Princess Anna, sister
Vasily P and the granddaughter of Constantine Porphyrogenitus. Vladimir pre-
he warned the Greeks that if they refused to fulfill all his demands,
he will go to war against Constantinople. Vladimir's demands
were satisfied with one amendment: to become Anna's husband,
he must accept Christianity. Vladimir replied that he was ready to baptize
to be persuaded. With difficulty they persuaded Anna to go to Rus'. Finally, she agreed.
and arrived in Korsun. According to the chronicler: “Vladimir at that hour
was baptized, was appointed in holy baptism by Vasily and after the baptism
went to the altar with Anna... Returning to Kyiv, Vladimir ordered the ru-
beat and burn all the idols, and ordered Perun to be tied to the tail of a horse and
dragged from the mountain into the Dnieper. The people cried, but did not contradict the p

In N. M. Karamzin's "Korsun" legend looks somewhat
otherwise: “Vladimir could have been baptized in his own capital
to her, where there had long been Christian churches and priests,
but the magnificent prince wanted brilliance and grandeur at this important event:
only the Greek kings and the patriarch seemed worthy of informing him
to his whole people the statutes of the new worship. The pride of the mighty-
of power and glory did not allow Vladimir to humiliate himself, in the opinion of
the Greeks, with a sincere recognition of their pagan errors
and humbly asking for baptism, he decided, so to speak, to conquer
the Christian faith and accept its sanctity by the hand of the conqueror. Having collected
a large army, the Grand Duke went on ships to the Greek
Kherson... Having conquered the glorious and rich city... the Russian prince still
became even more proud of his greatness and through ambassadors declared the imperial
to the Thors, Vasily and Konstantin, that he wishes to be the husband of his sister
them, the young princess Anna, or, in case of refusal, Constantine will take
Polish. A kinship alliance with the Greek kings seemed flattering to
his ambition... Vasily and Konstantin, hoping with the help of force-
the Russian prince to save the throne and crown, they answered him that
it depends on him to be their son-in-law, that having accepted the Christian faith he
will receive both the princess's hand and the kingdom of heaven. Vladimir is already ready

133 Zaichkin I. A., Pochekaev I. N. Russian history. M., 1992. S. 45–46.

Moreover, he joyfully expressed his desire to be baptized. Kherson Metropolitan
the politician and the Byzantine priests performed this rite solemnly
followed by the engagement and the actual marriage of the princess with Vladimir.
rum... The Grand Duke, as a faithful ally of the emperors, immediately

he sent part of his courageous squad to them, which helped-
la Vasily to defeat the rebel Phocas and restore peace in Im-
"perii."

As we can see, the two considered variants of the “Korsun” version
the baptisms of Rus are fundamentally different from each other. From the first
This version suggests that military aid to the Greeks preceded
baptism, and Vladimir’s baptism itself was a consequence of the fulfillment of
fulfilling the conditions necessary for marriage with Princess Anne.
According to the second version, a Russian detachment was sent to help
to the Greeks after the baptism and marriage of the prince, and the Korsun
the campaign itself was a well-thought-out and executed action
Noah Vladimir, who had long ago decided to accept the new religion
from Byzantine hands and at the same time not wanting to fall into the dependence of
independence from Constantinople.

But be that as it may, Vladimir accepted baptism “from the sins”
kov" and one can imagine the jubilation in their camp, given that the victim,
brought to the barbarian in the person of the porphyry-bearing princess, it turned out
not in vain. But what is it? "We would probably know the date of the baptism
from Byzantine sources, but they do not mention baptism.
The introduction of Christianity throughout the state by Constantinople
patriarchy, an act of state importance for politics and diplomacy-
The history of Byzantium and its churches was not recorded in the empire.
The improbability of this is so obvious that the absence of such evidence
of the “zero” version of the 10th century - turned into an argument for Catholicism.
theologians in favor of the idea that the baptism of Rus was the work of Western
missionaries... The guess arises that the Byzantine sources of the
chat about the baptism of Vladimir and Olga, because neither of them
was carried out by Constantinople."!° So, maybe it wasn't
there was no campaign of Vladimir to Korsun, and all this is a figment of fantasy
pro-Byzantine "customer" of the chronicle, similar
the story of the “calling of the Varangians”, of Olga’s revenge on the Drevlyans, etc.?

'\ Karamzin N. M. Decree. op. P. 104.
'3° Proshin G. Second baptism // How Rus' was baptized. Moscow, 1989. P. 135.

As for Vladimir’s baptism in Korsun, which he had conquered, probably
yes, that's how it is, but the fact of Vladimir's military actions in Crimea
mu is a very real event. But its purpose was different and even
more important for Kievan Rus than the adoption of the new faith: the final
the liberation of the emerging East Slavic state
gifts from Russian dependence. Christianity is nowhere, as they say-
sya, it would not have run away, but if Tauric Rus' had grown stronger after the defeat
in the Balkan War, if she had gathered her strength, it is unknown where she would have go
the steep and slippery path of history led to the descendants of the Moravians and Czechs,
who seized power in Kyiv. Continuation of the Slavic Kievan Rus

was possible only after a military victory over Tauric Russia,
because the Russians, first of all, of course, would try to return the law-
but the Dnieper territories that belonged to them and, secondly,
and in Kyiv itself and other cities of Kievan Rus there was enough
the number of people who are pro-Russian - with this circumstance
also had to be taken into account. And the Slavs were taken into account: they “calmed dov
li" Rus, renewing the pantheon of pagan gods, in which the first place
was given to the Russian Perun.

Vladimir did many important and necessary things for Kyiv
Rus, but perhaps the most important of them was his campaign in Crimea, and then
already the baptism of Rus, which became possible only after the capture of Russia and
Tmutarakan and the displacement of part of the Rus into the steppe regions of the Black ar
Sea of Azov.

The officially recognized goal of Vladimir's Korsun campaign
ra - the prince's reaction to the offensive treatment of the Greek emperors
with the Russian soldiers who helped them stay in power, it causes
doubts and for another reason. Why is the place of application of the prince-
Chersonesos became the site of a vengeance if, as N. M. Karamzin wrote, “this tor-
a city built in the most ancient times by the natives
Heraclean, retained its existence and glory even in the 10th century, despite
great devastations wrought by savage peoples in the vicinity
Black Sea, from the time of Herodotus' Scythians to the Kazars and Pechenegs.
He recognized the supreme authority of the Greek emperors over himself,
but did not pay them tribute, elected their leaders and obeyed
"own republican laws." Chersonesos, in essence, is not
was a "pain point" for the Byzantine Empire, and evidence

136 Karamzin N. M. Decree. op. P. 165.

This is evident: the chronicle emphasizes the duration of the siege of Chersonesos
(at least six months), and during this time in the metropolis and not a finger about
they didn't lift a finger to somehow help fellow tribesmen in trouble
nikam. The Greeks, the chronicler reports, were not frightened by the possibility of takir
Vladimir of Chersonesos, and his threat to capture Constantinople, but
the Grand Duke could threaten Constantinople from Kyiv, even from
made a big impression on the Greeks: after all, the campaign in Crimea required
costs, both material and physical. In addition, the military fate
very capricious and changeable - the Slavs might not have won
Crimea. Consequently, the conclusion that the Korsun campaign of Vladimir
ra had as his sole goal the capture of Korsun in order to “conquer
the Christian faith and accept its sanctity by the hand of the conqueror" is not
it is confirmed: we should talk about the subordination of Taurida.

And only now, having established himself in Tavria, Vladimir felt himself
the true master of the situation and the head of state. They understood this and

in Byzantium, which had concluded a peace treaty with the
Tauroscythians - Russes: with joy and without any conditions of agreement
were there for the marriage of the sister of Emperor Vasily II with the first person of Ch
of Evskaya Rus. Let us emphasize once again: if the matchmaking to Anna had become
the real reason for the baptism of Vladimir, and then of all of Rus',
the Greek Church would have given this fact due importance, however
There is not a word about this in Greek sources.

3

oh and the very date of the baptism of Rus seems to be precisely indicated by the summer-

scribe - 988, also appears to be dubious. If baptism

Vladimir's baptism preceded his own in
Korsun, then one should pay attention to the messages of the Arab and Vi-
Zantian sources that Vladimir's capture of Korsun coincides
by time with the appearance of "pillars of fire" in the sky. Date of appearance
"pillars of fire" is known precisely: April 7, 989. So, either the Rus
converted to Christianity even before their prince was baptized in Cor-
suni, or the chronicler was mistaken by a year or two, or Vladyka was not baptized.
Dimir in Korsun... And here the question involuntarily arises: why were they
such difficulties with the canonization of Vladimir, why the Byzantine
the church has so persistently refused many requests on this issue
water and Russian princes, and the Russian church? After all, Vladimir became Vlad-

Dimir Saint only in 1240 on the personal instructions of Alexander
Nevsky, and even then only in the Novgorod church. Or not Vladimir
Is this merit - the baptism of Rus?

After the Battle of Lyubech in 1016, the Holy
The poplar, later nicknamed the Accursed, fled to Poland, and
the beggar - the Novgorod prince Yaroslav, later nicknamed
Wise, captured Kyiv. The chronicle reports that Yaroslav's warriors
glory "burned the church", that is, in modern language, betrayed
fire Christian churches. The obvious conclusion is that in the specified
During this period, the Novgorodians continued to remain pagans, using
using the same methods as thirty years ago. Dobrynya was implementing
their minds are Orthodox, which, as we see, is not accepted in Northern Rus'.
lived. What is the reason that the same ethnic group, which has passed
the act of baptism at the same time, living in a single country, was committed
The new religion was treated differently by many people, some accepted it, and
others rejected? In the fact that Kyiv had been for more than a hundred years first
refuge and then homeland for the descendants of the Western Slavs who fled from
Catholic swords from the center of Europe, and Novgorod, in which the Slavs
was significantly smaller, continued the traditions of the Rus and, first of all,

love, – the belief in Perun, whom some historians and lovers of history
Thorii is mistakenly considered the supreme deity of the ancient Slavs.

Let us say once again that by the official moment of baptism,
Kyiv had long been predominantly Christian, so
they actually baptized those few Russians who
At that time they lived in Kyiv and could not provide any support.
resistance to the prince's warriors who drove them into the Dnieper. In Novgorod–
In some cases, things were completely different: there, force had to be used,
sent, apparently, from the capital city.

4

Vladimir is a key figure in the history of the Russian state,
and for a complete understanding of this personality, I should give you–
those who believe that Vladimir is originally Slavic
leader. This conclusion is based on research by
the famous Russian historian A. A. Shakhmatov, who claimed that
“The Tale of Bygone Years” is based on Bulgarian chronicles.
si". What is behind this conclusion? Not only that the description of the so–

events that happened in Rus' in the [10th–10th centuries, taken from the East Slavic
chroniclers of the Bulgarians, but also that from the “Bulgarians” on Russian soil were
events that did not happen to the Eastern Slavs were transferred. For example,
mer, the famous words of Svyatoslav "the dead have no shame" came into
"The Tale of Bygone Years" from Bulgarian sources. These same sources
The historians report that at the end of the [10th century, the son of Khan Boris, during
The Gars adopted Christianity according to the Orthodox model and tried to revive
to establish paganism, but met with resistance from the nobility. This was called
Bulgarian prince... Vladimir. Following this logic, one can assume
to put it mildly, as the chronicle story about Vladimir's fortification of Ki–
The paganism of the Eve was also taken from the Bulgarians in order to strengthen the impr
from the future “insight” of the baptizer of Rus, who, in all likelihood,
sti, was not the son of Svyatoslav, but came from the Moravian princedom.
of the Russian family and was a protege of that group that contributed
the death of Svyatoslav and, ultimately, the seizure of power in Kyiv.

0 city of Tmutarakan

7 The Azarian campaign of Svyatoslav is given importance in Russian history.
significance. In the overwhelming majority of works devoted to
war with Khazaria, the prince of Kyiv is presented as a wise
politician and outstanding military leader. Political merits of Svyatoslav
they see in the fact that he saved the Russian state from a grave

the burden of tribute paid to the Khazars created the conditions and a springboard for
strengthening of Kievan Rus in the Northern Black Sea region and the Caucasus,
significantly improved and simplified the terms of trade with the Greeks and
Caspian countries, having wisely annexed the Khazar city
Tmutarakan and the surrounding lands to Rus'. Such political
successes became possible, of course, after the successes of the military, and Kha-
The Zar Khaganate was a very serious opponent - quite
to say that, according to many scholars, Khazaria held back the onslaught
the West of Muslims, who by that time had conquered half the world. Therefore, not-
I am very disappointed by the overly laconic message in the chronicle.
si about the "Khazar campaign" of Svyatoslav: "In the year 965. Svyatoslav went to

Khazars. Having heard this, the Khazars came out to meet him, led by their prince.
land of the Khagan and they came together to fight, and in the battle Svyatoslav defeated
took their capital and the White Tower. And defeated the Yases and Kasogs."

But even this brief information became the basis for far
conclusions that follow. Here is what, for example, academician B. Rybakov writes:
“Russian troops fought in Volga Bulgaria, in the land of the Burtases and
in Khazaria, where they took Itil and the ancient capital of the Khaganate, Semen-
on the Caspian Sea. Then the peoples of the North were conquered.
Caucasus - Yassians (Ossetians) and Kasogs (Adyghe tribes). The campaign was
completed on the Taman Peninsula, which from that time on became
Russian Tmutarakan, apparently, on the way back Sarkel was taken
(Belaya Vezha) on the Don, and Svyatoslav did not go from there directly to Kyiv,
and by a detour along the Vyatichi route to the north... in order to bypass
"Dnieper nomadic camps of the Pechenegs."! 7

In the above interpretation of the chronicle message by B. Rybakov,
the news of the "Khazar" campaign of the Russian prince Svyatoslav is felt
the author's uncertainty as to the veracity of this message
nost: Svyatoslav's path looks too chaotic. At first,
moving from Kyiv to Itil, he wins the general battle
and captures the Khazar capital, then, going down to the south, subjugates
he destroys the Yases and Kasogs, occupies Tmutarakan, then, having overcome the dis-
standing from Tmutarakan to present-day Ryazan, that is, having risen
to the north, imposes tribute on the Vyatichi ("In the year 966, the Vyatichi were defeate
Svyatoslav also imposed tribute on them), “taking Sarkel along the way”, which
which for some reason he ignored when heading to Itil. Moreover,
this last part of the journey was made "to avoid the coming
"Neprovskie nomadic camps of the Pechenegs", in which the Russian prince did not see
no threat at the beginning of his enterprise, when he moved his war-
sko on the Khazars. Such a decision was completely inconsistent with the character-
ru Svyatoslav: at the head of the victorious army, he allegedly shows
reasonable caution, and just a few years later, with an exhausted
the rest of the squad, returning from Bulgaria, does not heed the advice
experienced comrades - to bypass the Pecheneg outposts on the Dnieper
rapids - and perishes. In addition, there is no indication that the per-

The Chenegs were at war with the Rus at that time. On the contrary, the Rus were concerned in order to have peace with the Pachinakites. After all, they buy from them co-

137 Rybakov B. A. Op. cit. P. 377.

ditch, horses, sheep and from this they live easier and more satisfyingly, since not a sin of the animals mentioned above were not found in Russia. But against enemies of dew removed from their borders cannot go at all gut, if they are not at peace with the pachinakites, since the pachinakites have the opportunity – at the time when the dews move away from their [se- [mei], – having attacked, destroy and ruin everything. Therefore, dew is always take special care not to suffer harm from them, because this one is strong people, to attract them to the union and to receive help from them, so that from to get rid of their enmity and use their help.”!38

The aggravation of relations occurred only after several years. after the diplomatic tricks of Byzantium and as a result of the Bal- canon war. A reasonable question arises: where did the respected scholar come from? did you get information about the capture of Semender by the Slavs? It is said "capital", not "capitals", but the capital of the Khazar Khaganate on that It was rich Itil at the time, not the minor Semender. And why Svyatoslav decided to take Sarkel (Belaya Vezha) on the way back? To give the Khazars time to gather their strength again? There is no evidence and about the tribute imposed by the victors on the conquered cities, which, as a rule, was emphasized by the chronicler. There is also no information that Russian garrisons remained somewhere on the territory of Khazaria.

And, strictly speaking, the Khazar campaign of the Rus was not so massive. staff and fateful, as they try to present it. Defined the term “defeat,” which Russians like to use in this regard historians here is not entirely appropriate, since it is known that the Khaganate still ex developed at the end of the 10th century. Historians, for example, A. P. Novoseltsev, There are also doubts about Svyatoslav’s capture of his capital Itil: “In the editions of the Laurentian, Ipatiev and Novgorod first In the chronicles the city is called Belaya Vezha. However, in some editions In the IVL yaches the article is rendered differently: “they took their city and Bela Vezh In the "Mental Books of Literature of Ancient Rus" a modern translation is given: "and took their capital and the White Tower." The word "grad" in Old Russian In the language it originally meant anything fortified (fenced) settlement, and then the city in general. So in this case, to translate in tea "city" as "capital" is inaccurate. It is also historically incorrect, because The Khazar capital Atil was taken by the Rus three or four years later.

'* See: Constantine Porphyrogenitus. On the Governance of the Empire. Moscow: Science, 1991:6.5.

In a word, “IVL” does not contain any instructions for the destruction of the Khazars.
state in 965, but only speaks of the defeat of the Khazars, the loss
them Sarkel and the lands of the Vyatichi, as well as about some military actions
Svyatoslav in the Don and Kuban regions."'39

As for Tmutarakan, it is not mentioned by the chronicler at all,
it only says about the victory over the Yases and Kasogs, and the fact that
their lands were adjacent to the Taman Peninsula, there is no way
serve as evidence of the capture of the city on the eastern bank by the Rus
Kerch Strait.

But why is B. Rybakov (and not only him) so persistently trying
convince us otherwise, why Tmutarakan appears in his mid–
di of the Khazar cities captured by Svyatoslav, despite the absence
the effect of the chronicle's indication of this? Yes, because there is no other reason
to explain the fact how Tmutarakan becomes
suddenly became part of the Kievan state, and the Taman Peninsula was declared
is one of the Russian principalities?

In school textbooks on Russian history you can read,
that the annexation of Tmutarakan to Kievan Rus is an act that demon–
stating the mentioned political foresight of Svyatoslav–
va, who received the “keys” to the trade door together with Tmutarakan
East, which until that time were in the hands of the "unreasonable" Kha–
zar: from now on, duty–free trade was opened for East Slavic merchants.
the route to Persia, India, China.

Yes, Tmutarakan was indeed an important trading center,
but let's figure it out – for whom and in what cases?

There is no point in talking about Kyiv’s trade with Byzantium, the Middle East,
current, Europe. Tmutarakan has nothing to do with it, but
It had a direct relationship with trade with the East. But did the Chinese gain
the merchants of the Evangelsk region desired independence from the Khaganate, after the r
from the last Tmutarakan?

When heading to the eastern markets, Kyiv merchants loaded their
goods on boats and sailed down the Dnieper, overcoming
whether the dangerous Dnieper rapids, then continued along the Black
sea. Having rounded the Crimean Peninsula, they entered the Sea of Azov,
they went up the Don to the place where it was most

139 Novoseltsev A.P. The Khazar state and its role in the history of Eastern
Europe and the Caucasus. Moscow, 1990. Chapter "The Fall of the Khazar Khaganate".

approached the Volga closely, and here a portage was to be made, that is, the ships would
they dragged it on dry land, then went down the Volga to Itil, from Itil - along
the Caspian Sea, and from its southern or southeastern shore ––– to
noisy bazaars of the East. This route can be called a water route, but
there was another route, so to speak, a combined one: overland from Kyiv to
Itil, and then along the Caspian Sea, etc. We will not go into detail.
look at the advantages and disadvantages of each of the two possible
options. The first one was obviously considered longer and more difficult, but
less dangerous, the second is shorter and simpler, but more likely
to be robbed, so the merchants weighed many circumstances
before choosing a road. We will pay attention to the fact that in
In both cases, merchant caravans converged at one point:
all in the same Itil and here, in the Khazar capital, of course, pay-
Pay a travel fee for the opportunity to advance further
in any direction. Thus, it becomes completely incomprehensible
why did Svyatoslav need Tmutarakan, while his
the state needed Itil, but it turned out that it was not there
captured. In other words, joining the East Slavic
the state of the Taman lands and the formation of Tmutara from that time on
the Kan principality cannot be explained as a result of the Khazar-
(965) campaign of Svyatoslav, since this campaign had its own
the goal of liberating Russian trade from Khazar dependence.
Possession of Tmutarakan, as we have seen, is not at all decisive.
this task. That is why Tmutarakan is not mentioned in the chronicle
the list of Khazar victories of Svyatoslav - as unnecessary. Itil, and not
Tmutarakan was the nodal point where many converged
caravan routes, and through which the famous and most
the longest merchant route of that time: Cordoba-China.
The objective advantages of Itil in no way diminish the role of Tmu-
cockroaches, as an important trade center, but more important for itself
Khazar trade with countries located to the west and south
Khaganate - here the significance of Tmutarakan is really great. The more
We must give credit to the Khazar administrators who understood
the importance of trade for the state of affairs in the state and made it possible
That's why the city on the eastern shore of the Kerch Strait is duty-free.
Let us remember that the name Tmutarakan is already adapted to Russian
In Chinese pronunciation, the Khazar name of the city is “Tamar-Tarkhan”, which
can be interpreted in Turkic parables as "commander (names-

"(tnik), exempt from duties." In modern language,
Tmutarakan was a free trade zone - the current leadership
governments, wishing to attract goods and investors, proceed
they do it exactly the same way as they did a thousand years ago.

Thus, having refracted the question about the reasons for the entry of Tmut-
rakan into the Kievan Rus through the prism of our paradigm, we

We will answer it without any particular difficulty: by the middle of the 10th century the
the Khaganate fell into decline and Tmutarakan, close to the Rus, fell under
their dependence, so that Svyatoslav did not need to take it away from anyone.
to howl - she already belonged to him. Svyatoslav's Khazar campaign
was nothing more than a show of force aimed at securing
drink the subordination of Tmutarakan and other territories that had departed from
Khazar Khaganate to Rus'.

From Varyars to Greeks

when the Polyans lived separately in these mountains (Kyiv mountains)

"< ram), here was the route from the Varangians to the Greeks and from the Greeks along th

°№In the upper reaches of the Dnieper - portage to Lovoti, and along Lovoti you can

enter Ilmen, the great lake; the Volkhov flows out of this lake

and flows into the great lake Nebo, and the mouth of that lake flows into the sea of Va-
"Ryazhskoe".

Mention in the Tale of Bygone Years of the route “from the Varangians to the Greeks
and from the Greeks along the Dnieper" is an important argument when considering
research on various aspects of the existence of the first East Slavic-
state. The very fact that the main co-
The main part of this route was the Dnieper River, in the middle of which
and Kievan Rus was located, proves that the latter could not
not to be an active participant in international trade with all the
the ensuing consequences.

On the other hand, the fact that the current Baltic Sea is
in ancient times it was called Varangian, which means that the Varangians did not exist
some insignificant ethnic group, but they represented
a people well known, at least in Europe.

At the same time, we know that the first researchers of “IVL”
discovered a complete lack of information about the person who lived there
whatever the people or tribe called the Varangians, and that,
that Bayer "found only one thing that vaguely resembled
"Varangian" the word "varingyar" (uazgtv)ag), mentioned in ancient
northern sources only to designate "hired bodyguards-
"the rulers of the Byzantine emperors."

In addition, the Dnieper waterway was far from the most
convenient, considering that its lower reaches for almost
fifty kilometers until recently were blocked by

rogi are huge rocks, overcoming which was not only a matter of
very difficult, but also dangerous: “when the dews with boats come to
river rapids and cannot pass them without pulling out their manes.
dyi from the river and having ferried them across, carrying them on their shoulders, then
of this people of the Pachinakit (Pechenegs) and easily (the dew cannot be two
to resist the labors) win and arrange a massacre,” the stories-
The Greek Emperor Constantine Porphyrogenitus reigns.

Therefore, the above raises doubts not in the theoretical
economic opportunity, but in the practical existence of trade
the "Varangians-Greeks-Varangians" route. There is also a ma-
terial confirmation: “When we talk about the chronicle route from
"Varangians to the Greeks," writes Professor V. V. Mavrodin, "we usually
a path connecting Scandinavia and Byzantium is presented, going
transiting through Rus'. This idea is traditional, but not
true. Neither the Byzantine sources nor the Scandinavian sagas say anything
They speak of the constant and regular trade of the Normans in Constantinople.
Byzantium did not know "Norman" goods, just as Scandinavia almost did not
knew the Byzantine. On Gotland, which conducted extensive trade,
found about 67,000 Arabic, English, German, Polish and
other coins of the 8th-10th centuries, and among them only 180 are Byzantine,
that is, about 0.25%! The Scandinavians played the role of merchants in Constantinople
"never performed."

But how to understand in this case that it is precisely on the “merchant”
The legend is based on Oleg's trick (he used it to trick himself and his companions)
passed off as merchants going “to the Greeks”) during his capture of Kyiv - and,

10 Mavrodin V.V. Formation of the Old Russian State and the Formation
ancient Russian people. M., Moscow State University Publishing House, 1977. P. 47.

After all, Askold and Dir believed him. If we didn’t know what we know,
if we eat now, then once again they could reproach Nestor, softly go-
stealing, inconsistently. But since we know that the Rus
compactly living in the Ilmen and Dnieper regions, nicknamed
were Varangians, then it is obvious that the route they took
from the mouth of the Neva to the mouth of the Dnieper and further to Byzantium, was calle
"from the Varangians to the Greeks", and the southwestern part of the Baltic Sea is called
was Varangian in the same way as the north-eastern part of the Black
seas - Russian.

In other words, Nestor used, so to speak, the internal to-
ponymy and hydronymy, that is, used by the Rus themselves, and by them
well understood, without meaning that his “story” will be comparable-
to compare with other sources, in which the definition of “Varangians” is not found.
etsya. We have received further evidence of the validity of the summer-
written messages, taking into account, of course, the accepted paradigm.

Results

1

why, given the abundance of information about the existence of people

Yes, Rus' is in the south-east of Europe, this fact did not become the subject

serious investigation by historians? Such a question
grew up all the more appropriate when we hear from all sides that “The Tale
bygone years" right up until the moment of the baptism of Rus by the most authoritative
recognized by the scientists as "not worthy of trust". Already in itself
this circumstance in itself should have stimulated the advancement of
the development of hypotheses that represent more consistent and logical
verified versions of the origin of Russian statehood.
Isn't the statement by S. M. Solo, already known to us, indicative?
vyeva: <...the name Rus was much more common in the south,
than in the north and that in all likelihood, Rus' on the banks of the Black
the sea was known before the middle of the [10th century, before the arrival of the Ryu-
Rick and his brothers." It wasn't out of nowhere that he was made outstanding
Is this the conclusion of a Russian historian?

– 141

2

if by history we mean not a simple listing of events, but

their cause-and-effect relationships, then history, as a science, always

subjective, since it is refracted through personal perception.
the historian's work. History, however, written under control "from above" -
It is also politicized, becoming an instrument of influence in the hands of.
"those in power" use it (history) precisely for this purpose.
those who want to “hold on” to their power as long as possible, therefore
historical facts assessed by them are often or significantly
distorted or simply hushed up. Smart rulers never
they don’t let anything connected with history take its course and carefully re-
check every line presented to them, and sometimes, not trusting
and to this end, they themselves take up the pen, creating something like a “Short Course
history of the CPSU." From this it becomes clear that researchers
in order to establish the truth of some historical fact, one must
to address not only the fact itself, but also to find out if possible
everything that is connected with the person who reported it and first of all about
her political preferences and dependencies.

Yaroslav is considered the first curator of the Tale of Bygone Years

Vladimirovich, who allegedly had grounds to withdraw

their descent from the Normans for reasons of dynastic marriages
with representatives of European royal families. His daughters
became queens: Anne of France, Elizabeth of Norway, and
then Danish, Anastasia - Hungarian. Perhaps he himself, having proposed
the Swedish princess Ingegerda, the son of the Red Sun decided,
that it will be doubly pleasant for dear father-in-law King Olaf when he
learns that the lineage of the proud Russian princes goes back no less
proud Vikings. But if, as almost all scientists claim,
the opening stanzas of "PVL" were the result of the aspirations of the "upper classes"
to justify their Norman roots, then those to whom these stanzas are intended
were meant to know about the Varangians. But, nevertheless (in which
we'll repeat ourselves once again) the Varangians never appear in Scandinavian legends
are mentioned, and it was necessary to explain to Ingegerd and Olaf first
who are the Varangians, and then convince them that they are “one of them”

blood." Therefore, from Prince Yaroslav Vladimirovich (let us recall that
he was called "Wise") the suspicion of forgery should be removed
historical facts out of a desire to please the Swedish princess.
se. Moreover, if you know that Harald, Prince of Norway, who
sought the hand of Yaroslav's daughter Elizabeth, first entered the service
to Yaroslav, then he was sent by him to serve in Constantinople, and only after
In a 'glorious' turn he married Elizabeth and became a Norwegian king.
role of Harald P, then we can conclude that Yaroslav did not put his
the race is lower than the Norwegian, and for this reason he would not do so
significant corrections in the history of their state. There were no
such reasons and the subsequent ones that influenced the chroniclers,
the great princes of Kyiv, who sometimes excessively flaunted their
personal merits in labors and battles for the good of the fatherland, not forgetting
while denigrating their opponents - but nothing more. For example,
a fighter and a sufferer, “who wiped away a lot of sweat for the Russian land”,
Vladimir Vsevolodovich (Monomakh) appeared before his descendants, but
the chronicle, of course, is silent about his illegal seizure of power in
Chernigov, which led to bloody civil wars,
which included the Polovtsians called by Monomakh - the very same ones,
with which he reproached Oleg Svyatoslavich through the chronicle - the law-
heir to the Chernigov throne, but not having the opportunity
I am inclined to review the chronicle revelations of my cousin.

4

with the goal of finding out who, when and why made the adjustments

the history of any state, one should, first of all, turn to

to the revolutionary moments of its existence, to the essence of the solution

formations, to the persons implementing them and then we will find the answer to
the question asked.

During the period of interest to us, the Reformation took place in the Russian state.
The turning point was the baptism of Rus, behind which stands not only
the fact of changing the state religion, but also the transfer of power into the hands of
its representatives are Christian Slavs. Behind all this is Prince Vladimir
Svyatoslavich, who personified the new political and religious
will in Kyiv. And to the question: "Who benefits?" we will answer: "Him", because
that history is also a means of propaganda, and it is impossible to exist
the formulation of new policies without re-evaluating history.

But then what is the point of all these chronicle “ceremonies” with the calling?
Varangian, why doesn't Vladimir start with the Slavs right away? Because,
that everywhere and anywhere the Middle Dnieper region was associated with the Rus, and so
there certainly was no such people among the Slavs, and with this circumstance
had to be taken into account.

5

For centuries no one doubted that everything stated in
"The Tale of Bygone Years", it's true. And even if I had doubts,

in any case, under the Rurikovichs, history, according to an understandable principle,

rank was not subject to revision. The Romanovs, in whose veins after Eli-
Petrovna's precepts there was practically no Russian blood, there was enough intelligence
to understand that their ethnic closeness to Rurik somehow sanctifies
the legitimacy of their rule over the Slavs. The leaders have more-
Viki had no complaints about the history of our country. Russian-
the autocrats gave them sufficient grounds for legitimization
all kinds of terror and purges, so they limited themselves to only
by shifting the emphasis, turning bandits into freedom fighters
kind, and the patriots - in the "counter". Demonstrating loyalty to traditions,
The Tale of Bygone Years was decided to be preserved on condition of extraction
from it there is evidence of the “Slavicness” of the Rus, and any attempts to the contrary
ended for innovators, at best, with excommunication from science.

Foreign sources were dealt with in two ways. They either

have not yet crossed the borders of the USSR or when it was impossible
(for example, the works of ancient authors), their translations were declared not-
correct or inaccurate. Take, for example, the well-known
an excerpt from the "History" of Leo the Deacon, from which it follows that the birth-
Both Igor and Svyatoslav were surrounded by the Cimmerian Bosporus - that's where
commentary in the Russian translation of this book: “These words have given many
historians have food for thought about the existence of the Azov
Rus. But this hypothesis is based only on the inaccuracy of the translation,
both Latin - Gaze, and old Russian - Popov." But both
you are completely silent and the obvious is impossible and then follows:
“However, D. L. Talis believes that it was not without reason that the Bosporus was associ
Leo the Deacon's research with Russia: after all, Arab writers call the Bosporus
Russia, and this is far from the only toponym with the root “ros” in Crimea.
mu. Then the question of the use of this word for Russians would arise in a new way.

onym "Tauroscythians". But the commentator understands that he has gone too far
and corrects himself: “However, there is no archaeological evidence of Russian
"there was no presence in Crimea until the end of the 10th century." Of course not, he adc
we see from ourselves, - if we see Slavs in the Taurian Rus.

6

“So, let’s sum it up briefly. The most plausible one looks
there is a hypothesis where the Ross are ethnically viewed as
one of the tribes of the people who lived in the south-east of Europe
yes, which was known as the Cimmerians, and then the Scythians, the Sarmatians,
Goths. Aces (Alans), Svens, Iberians, Rosomons and many others are,
in turn, the names of the tribes, which, for quite understandable and es-
For natural reasons, the Eastern European super-ethnos was divided.
The ancient Rosy (Ros people) lived in the north of the Taman Peninsula.
Rova is one of such tribes. The ancestors of the Rus appeared in the North
The Black Sea region no later than the second half of the 2nd millennium BC. e.
and may have belonged to the same super-ethnos as the "Sea Peoples"
who attacked Egypt in the 13th century BC. And just like the Etruscans, who called
calling themselves Rusens, settled on the Apennine Peninsula, the Achaeans - on
Balkan, those who later passed through the path of the Cimmerians
to the Goths ("sequence of racial tension"), settled
Crimean and Taman peninsulas.

The Rus were a people of warriors and seafarers: they had no “cities
and arable lands”, and their main source of existence was military
booty, including slaves. Renowned for their bravery and martial prowess
The skill of the Russes was readily hired for wars, raids, and personal protection.
and accompanying trade caravans. Merchants were also attracted by the fact that

that they could rent fully equipped ships from the Rus.
In the Early Middle Ages, the main customer of the Russes became the
the guild of the Khazar Khaganate, in relations with which the Russes
are already acting as partners, implementing full military and security
ensuring its monopoly in trade in the spaces between the Euro-
Poi China.

The need to develop trade routes led to the formation of
the formation of basic settlements of various functions on their continuation

And! Leo the Deacon. Op. cit. Comments. P. 197.

national purpose. Those Russes who were sent to govern,
to protect and serve such settlements and the people who became their permanent residents.
inhabitants, were called "Varangians." In some cases, when
Yes, we were talking about the most important (nodal) sections of roads, "by the Vikings"
large detachments (squads) headed by military leaders became
high-ranking nicknames (Oleg) or even one of the princes (Rurik).

During the existence of the Khazar Khaganate, Eastern Europe
pa from a demographic point of view was quite
a large number of tribes, which, however, did not show any interest due to their diversity
disparities in organized resistance to the spread of
influence, but there was no need for it. There was no
military, but commercial expansion, which can be compared to colonization-
tion by the Greeks of the Black Sea region, but in relation to different conditions.

The foundation of two major shopping centers within the Dnieper
Rovsky waterway, in the Middle Dnieper region and in the Ilmen region,
led to the settlement of the Rus here, while beyond the lands around Kiev
the appropriate name was first established as External, and then Kyiv
Rus, which distinguished it from the “Inner” (Tauride) Rus. Management
The ecological functions of the Russes in the newly developed territories are actually
become hereditary.

Beginning in the middle of the 10th century, Slavs from Moravia migrated here.
and the Czech Republic, which the rulers of the Khazar Khaganate (themselves descendants c
welts), nor the dews that represent them do not interfere, and perhaps,
and contribute, seeing in this an additional opportunity for development
provinces. But at the same time the influence of the Khazar Khaganate, whose
the economic base is undermined by Muslim interests
wars in its east, begins to noticeably decrease. In Taman, there is a rapid
three understood “where the wind is blowing from” and, so to speak, the redistribution of
was entrusted to the experienced military leader Oleg, who begins to correspond-
current actions, “planting their people” and removing those who are undesirable in their c
discretion. The greatest danger to the implementation of its task
Oleg saw in Askold and Dir, who, having already been successful for twenty years,

the co-rulers of Kievan Rus undoubtedly knew about the creation
current situation and could well declare themselves independent from Taurida.
cheskaya Rus. But here, having discussed possible developments,
decided that they should rely on the legal illegality of the law
the rule of Askold and Dir, for which Oleg was given the minor prince-
zhich Igor. Having killed the "impostors" with the help of cunning, Oleg announced

independence of Kyiv from the Khaganate and giving the city a special status
"mother of Russian cities." From now on, Kievan Rus is not a province of Kha-
dawn, but the sovereign continuation of Tauric Rus. Naturally,
the new capital was to be headed by a prince of the blood, which is what he was
Igor is under the regency of Oleg.

At the same time, the Slavic Christian community is gaining strength in Kyiv.
a community that is constantly being replenished with new supporters. Christ-
It is quite clear to the tians that the constant calls to the people serve
lei of the Russian pagan cult to put an end to the desecration of the faith of the fathers
and specific actions in this regard will lead to a decisive outcome
between the two, a clash in which Christians, practically,
there is no hope of victory. But the defeat of the Rus in the Balkan War pre-
gives the descendants of emigrants the opportunity (no, not a coup)
get rid of Svyatoslav, who held power tightly in his hands
and continue the changes, having before him only his minor children-
pryskov. The bet, in the end, is on the illegitimate
Vladimir (the possibility that Vladimir belonged to
he was attracted to the Moravian princely family), who understood that without support
ki "third force" his chances of becoming a great prince are zero.
led by wise politicians who knew how to give in in order to win.
They remove from the path of their “protégé” his brothers Oleg and Yaropol-
ka. The most important tactical move was the restoration in Kyiv
the sack of pagan gods, which not only prevented the war between
“North” and “South” (Kiev and Russia), but, most importantly, it made it possible
the "northerners" have to gather their strength for as long as they need
will be needed.

Vladimir's Korsun campaign, where he allegedly accepted Christianity
statehood, had before itself another goal, hidden by the chronicle: the final-
neutralization of Tauric Rus. Having solved this problem, Vladimir
immediately shows his true face: he destroys the pagan temples
gods and forcibly baptizes the pagan Rus, who are
At that moment there wasn't much in Kyiv.

7

It seems that times have come in Russia when there are no obstacles FOR
objective analysis of historical sources and documents and

IT IS POSSIBLE TO FIND OUT the real history of the state. Already

There are now many works that are undertaking
tortures to "glue together a broken vessel" and it should be emphasized that those
them, in which reasoning and conclusions do not precede pre-determined
this answer, one way or another, concerning the ancient history of Russia,
turn to the northern shores of the Black Sea. Sooner or later
someone will appear who will generalize, as it should be in science, many
the efforts of predecessors and new generations will be sincerely surprised
lyatsya: how could you not see the obvious for so long?

However, humanity has spent much more of its journey
walked on a flat Earth than on a round one.

CHAPTER 1!

Note to applications

If, dear reader, you have done me the honor of reading everything

previous pages, reached this one, preceding the section

"Appendix" which consists of several articles
on the given topic, then I would like to in a certain sense in front of you
to justify myself – or rather, to explain why I considered it necessary to add
thread is their main material.

The point is that understanding these articles without the previously stated
requires so many explanations and references that they become
articles into books, and the basic part of each of them will be almost
the same.

Therefore, if we resort to mathematical terminology and
compare the main part of the book with the theorem, then the proposed
articles are its “applied” part (appendix), based on
based on the conclusions of the "theorem". That is why you will encounter not only the wel
some lines, but even paragraphs.

Frankly, it wouldn't take much effort to rephrase them, but
It seems to me unnecessary to change the already found formulations
because the very things that are important for our reasoning are repeated
cops – so please don't judge me harshly.

R"vny and ruby

1

At present, an increasing number of scientists, representatives

from a wide variety of fields of knowledge, share the point of view that

that in ancient times the north of the Eurasian continent
was quite suitable for human beings.
spaces that resembled modern ones in their climate
subtropics.

And it’s not just that in the myths and legends of all without exception
teachings of the peoples of Europe and Asia, who have such myths and legends
preserved, there are references to the connection between the distant ancestors of these
peoples with the North, but also in numerous finds, confirm-
those who said: discovery on the island of Spitsbergen beyond the Polar
around the fossilized remains of marine subtropical organisms,
and in Alaska, there are such quantities of plant and animal remains that
which, in the words of McGowan, the author of the book "Primeval
man in the New World”, “stunning”. Therefore, having asked the same
question, as did M. V. Lomonosov: where in the northern regions of Rus-
these "took so many ivory bones of extraordinary size-
we are in places where they are not comfortable to live, and especially in the midnight
harsh Siberian lands and even to the shores of Pustozersk”, we
we agree with the answer he gave: “Therefore, it follows that in the northern
in the ancient times there were great heat waves in the regions where elephants were born
to reproduce and other animals, as well as plants, around the equa-
"The Torah is ordinary."

One of the most authoritative scientists of the Ancient World is Pliny
The elder wrote about the Hyperboreans as a real ancient people,
living near the Arctic Circle and genetically related to the Hellenes
res cult of Apollo Hyperborean: “Behind these [Ripean] mountains-
we, on the other side of Aquilon, are a happy people (if this is possible
believe), which is called the Hyperboreans, reaches a very pre-
of advanced years and is famous for wonderful legends. It is likely that there
the loops of the world and the extreme limits of the rotation of the luminaries are locate

AND? Lomonosov M.V. Selected works. M., 1986. T. 1. P. 424.

it shines there for half a year, and it's only one day when the sun

does not hide (as the ignorant would think) from the spring equinox
nocturnal to autumnal, the luminaries there rise only once a year
at the summer solstice, and set only at the winter solstice. This country
is located entirely in the sun, with a favorable climate and is devoid of any
harmful wind. The homes of these inhabitants are groves and forests;
the cult of the Gods is carried out by individuals and the whole society; there
discord and all kinds of diseases are unknown. Death comes there only
from satiety with life. <...> There is no doubt about the existence
of this people."!3

It is not our task to analyze the reasons for those geophysical or
cosmic phenomena that have transformed densely populated and prosperous
the data spaces of the Eurasian North are almost or completely
lifeless icy desert. Let's just say that the experts
there is no doubt that the indicated climate changes will become
are possible due to the so-called procession - a slow movement
the Earth's axis of rotation, which led to a change in its position
poles in relation to the ecliptic. We can express confidence
that modern and future research methods and possibilities
The findings of M. Lomonosov, V. Obruchev, I. Velikov will confirm the results.
, and even the most inveterate skeptics will be forced to agree.
it comes down to the fact that the dispersal of peoples across the expanses, in any case,
Europe and Asia had a certain direction - from north to south,
if we understand, of course, such a direction as the resulting one.
In other words, we are talking about a once existing “proto-people”
or, more precisely, the sum of peoples united by ethnic closeness and
speaking, if not the same, then very similar languages, forced
given to leave their ancestral homeland due to changes for the worse
well, the climatic conditions in the habitats. |

The country that Mohigo considers to be the birthplace of humanity (or
its parts), the ancient Greeks called Hyperborea. This name is pre-
is the sum of two words: Borey - "northern" and hyper - "beyond,
"super", and, therefore, Hyperborea - what is today called the Extreme
North.

But there is another generally accepted name for that pole of ours
planet, which is located in the north - the Arctic, and this "common-

"3 Pliny the Elder. Natural History. M., 1953. TU, 26.

"acceptance" is also another argument in favor of the existence
formation of the once united “proto-people”, if we see the connection between geo-
graphic definition of the Arctic and the ethnonym "Aryans", that is
inhabitants of the Arctic. In other words, the general name "Aryans" is used to refer to
whether those who in ancient times lived in the north of the present
Eurasia and left the specified territories due to what happened

there was a cold snap. Later, a natural division occurred
"proto-people" into more or less significant groups, forming
various nationalities, which at the same time preserved, to one degree or another,
in another form the historical memory of its Aryan (Arctic)
origin.

2

many readers, at least those of advanced age, understand

the word "Aryan" is associated with German fascists.

we, who, having declared themselves "true Aryans", did this
the word a symbol of the struggle for the so-called "purity of race" and the destruction
the persecution of “non-Aryan” (in their opinion) peoples.

At the same time, people called themselves “Aryans” long before the Germans
representatives of another ethnic group - the Indians. In their national epic -
famous "Vedas" - the distant ancestors of modern Indians are called
are called "arias".

But it was not only the ancestors of the Indians who applied this ethnonym to themselves.
This is what the creators of the Avesta, the ancient Iranian epic, called themselves.
sa, very close to the "Vedas" both in language and in plots. Separation
the division of the Aryans into Indian and Iranian branches occurred in the deep
antiquity, but the places of localization of the "proto-Aryans", that is, the places of ha
the Aryans, who have not yet divided into tribes and peoples, remain
unknown to date. At the same time, in Indian and
Iranian epics tell of a country where “half a year is a day,
half a year is a night”, where “one night and one day together equal a year”, where
"the North Star, fortified by the creator god, is visible." And the Indian
ic and Iranian authors were well versed in geographic and astronomical
matic features of the Far North, as can be seen from the texts of the "Vedas"

“ Quoted from: Bongard-Levin G. M., Grantovsky E. A. From Scythia to India. Moscow:
Thought, 1983. P. 38.

and the Avesta, so it should be emphasized that a significant number
researchers of the said epics locate the ancestral homeland of the Aryans
in the distant North, which, as is now known, was in ancient times
times we inhabit. Where did they all come from? Each nation had
its long and difficult route and the general direction of migrations,
as a rule, from North to South. There were reasons for that and it was quite natural
reasons: geophysical cataclysms and associated
global climate change, accompanied in the northern lat-

companies by floods and general cold snap. Here's how lapidary
describes the Avesta (by the way, the name of the sacred book is related
the Russian word "news") the situation that forced the ancestors of Iran-
tsev to leave the country of Aryan Veja (the ancestral home of all Aryans) and cross
flow from North to South. Initially reigned in the beautiful country
peace and bliss (remember the "golden age" and the Islands of Bliss)
nyh). But the evil Angara Manyu - the deity of darkness and evil
sent a cruel winter to the homeland of the Aryans and turned the blessed
edge into the icy desert: “There are ten winter months and two
summer months, and they are cold for water, cold for the earth,
cold - for plants, and this is the middle of winter and the heart of winter, -
and at the end of winter - extreme floods."'^?

3

The local question is, why, in fact, do we turn to the Aryans,

what is the connection with the given topic? Because the topic of interest to us

The Northern Black Sea region was the site of the Scythian concentration
traditions: “Beyond Gerros lies the so-called royal country. Local
The Scythians are the bravest and most numerous; they consider others to be their own
slaves. They live to the south along the Taurida, to the east along the ditch that was dug
the sons of the blind fell and along the Meotian Gulf along the pier with the name
Crimeans, and some of them live above the Tanais (Don) River.”! At the ski-
It turns out that the Fovs had very similar ideas about
Northern country. These ideas have come down to us in the presentation of the Greeks.
ical authors, who were based, in turn, on stories
the Scythians themselves, with whom the Greeks had contact in one way or another. "Ob-

No. 5 Ibid. P. 41.
and Herodotus from Talicarnassus. Scythia. Kyiv: Dovira, 1992. P. 36.

The folk tradition of the Scythians was wide and varied. They
gave a rich enos, complex mythological and religious
ideas. This can be judged even by individual fragments.
preserved in the works of ancient authors. And here among these
of the colorful fragments of the Scythian epic that have accidentally reached us, we
we unexpectedly find parallels to Indian tales about the "polar-
"So Herodotus writes that according to the reports of the Scythians and the living
tribes behind them, far to the north live the people "who sleep
for six months"... in ancient literature there were more about this
detailed information." '^7 And further: "It is clear that those that existed in Scythia
the idea of polar countries does not come from the fact that
the Scythians themselves lived there - they lived much further south. To know about

polar regions and arctic phenomena, it was not necessarily
live in these areas. But wherever these ideas come from,
Scythians they clearly could not have been the result of purely speculative,
scientific abstraction. The same was true for the Indians, who
Such information goes back to a very ancient tradition.

But if we can talk about Scythian materials,
the interweaving of the mythical and the miraculous with the real and the concrete,
that is the ancient Indian tradition, telling about the "arctic"
phenomena, has already completely acquired mythological coloring.
attested in the tales that were sung and composed in
the land of India itself. But we know that India was not the birthplace
Noah Aryans: their ancestors came here from regions lying further to
north. Maybe they really did live beyond the polar
around, as Tilak believed, or like the Scythians lived nearby
from areas where some real ideas could exist
about polar countries?

Or maybe these similar stories of the Scythians and Indians are the same
origin and arose initially in the same area.
After all, both of them belonged to the Aryan group of peoples. In ta-
in which case the information about the polar countries that were told about
in the Black Sea region and in distant hot India, they should have
“to go back to a single ancient basis,” we continue to quote
to G. Bongard-Levin.

and7 Bongard-Levin G. M., Grantovsky E. A. Op. cit. P. 26.

M8 Ibid. P. 66.

It was said earlier that the Greek legends about the northern country
not based on Scythian information, but worth listening to
and to those scholars who believe that the Greeks themselves in their epics
legends mention the same distant, located in the distant north-
faith in the country and its inhabitants - the Hyperboreans. Therefore, it is possible to
there is a parallel between the northern legends of the ancient Indians, Scythians
and the ancient Greeks, and therefore it can be concluded that the mentioned
peoples in ancient times represented a single people, which
which, having only left their habitats, was divided into tribes, gradually
acquired their own special national characteristics. Therefore, if linguists
They believe that the geographical names Aryavarta (country of the Aryans) are
the ancient name of the central part of India and Iran (Arian) - have in
basically "Aryan" origin, then it deserves the same attention.
lives in this sense and is connected with our topic Northern Black Sea region
sea, or more precisely the Crimean Peninsula: in the name of the very first inhabitant
The ancient people who lived there, the Cimmerians, can also be seen

its Aryan origin: Cymric – Aryans. It can be assumed that
The name Crimea (root "krm") is the result of a later (possibly
Greek) the permutation of two letters ("mr" to "rm") is a phenomenon in topographic
the name is quite common, and then the etiology becomes clear.
mology of the toponym "Crimea". And here we come to an important point in the
reasoning: it turns out that the Greeks knew that the homeland of the Cimmerians
there was a country located... in the far north.

We find such evidence in Homer's Odyssey.
Returning home after the conquest of Troy, Odysseus and his companions
they end up on the island where the sorceress Circe reigned – the very same one,
with which Odysseus indulged in pleasures, forgetting under the influence
Circe's charms (only for this reason!) about Penelope waiting for him. But when
the fog of love cleared, then our hero “threw out a winged word”:

"Oh Circe, fulfill your promise to the fatherland
"Bring us back."
This time the sorceress shows nobility:
“O Laërtides, man of many cunning,
Odysseus the Noble
“I don’t want to keep you in my house against my will.”
Odysseus sets off on his journey:
“Our ship ran, obeying the helm and the wind

The sails were filled with a guiding breath all day long.
Meanwhile the sun had set, and all the roads became dark.
Soon we came to the deep-flowing waters of the Ocean.
There is a sad region of the Cimmerians, covered with eternal
With damp fog and mist of clouds. Never appears
To the eyes of the people there is the radiant face of Helios,

Does he leave the earth?

Ascending into the star-filled sky,

From the sky, abundant with stars,

He descends, turning to the ground.

"A bleak night has surrounded those living there since time immemorial."

If we rely on what is familiar to us and accepted in everything
world of chronology, it turns out that during the Trojan War, Kim-
the Merians already lived on the shores of the Black Sea, so the given
the passage should be understood as a direct allusion by Homer to his knowledge
the real roots of the Cimmerians in the sense of their location on

in the far north (where, “there never appears to the eye of people the radiant face of nogo Helios") ancestral homeland.

The lines from the Odyssey have also found scientific confirmation: “they (Cimmerians) belong to the same ethnic group as the Fra- Kians. It is characteristic that some Bosporan kings had Thracian- sky names... From an archaeological point of view, the chisels discovered in Bessarabia, that is, in the zone of local expansion of the Thracians, are similar to those found in the North Caucasian range to the east of Ker- Chen Strait. The Thracians linguistically belonged to the Indo- "European family." Therefore, G. Vernadsky believed, the Cimmerians may themselves be considered Aryans. "The Cimmerians, as we see- "Deli, were similar to the Thracians."!

Unfortunately, little is known about the Cimmerians and, basically, these are just general moments of their existence: “In the middle of the UT century BC n.e. the main provinces under their rule were in Crimean and Kuban regions. From here the Cimmerians spread entered the transcaucasian region and by the middle of the century attacked

№9 Homer. Odyssey. M.: Fiction, 1986. 10 (480–505), 11 (10–20).

15° Vernadsky G.V. Ancient Rus'. P. 70.

1" Ibid. P. 87.

the kingdom of Van (Urartu). Later they entered into an alliance with the people of Urar- "There against Assyria."!

4

the main reason for the presence of a huge number of "blank spots"

and the ambiguities in the ancient history of mankind is that

This story developed against the backdrop of constant migration of tribes and peoples. One of the most important moments of the migrations was that, that the aliens in most cases did not expel the local inhabitants (which were often themselves alien peoples), did not destroy settlements, but only limited the areas of their habitation. "In most cases, the overwhelming majority of the local population, recognizing the political alien control, desperately clung to her old at home or settled again near their previous habitats. In turn, each newly arrived group added a new one

an ethnic touch to the many already existing ones. So, in addition to the
the initial mass of the local population of Southern Rus', which Nikolai
Marr called the Japhetids, an ethnic group gradually formed
the superstructure was of a variable nature, but on the whole there was a certain
"a divided sequence of racial tension," the report goes on again.
We are praising G. Vernadsky. '3

Therefore, it is quite possible that “Scythians” is not a generally accepted term.
the Greeks had the name for all the "barbarian" peoples, but the second, parallel-
the new name of the Cimmerians, which eventually supplanted the first. If
know that the Greeks also called the Rus' the Scythians, or more precisely the Tauro-Scyth
also living in the Northern Black Sea region, then applicable-
but to the ancient inhabitants of these places we can speak about the mentioned
above "a certain sequence of racial tension"
as a continuous sequence, given that its beginning follows
let's look in the north of Europe.

In light of the above, G. Vernadsky’s assertion that “it is precisely
In the region on both sides of the Kerch Strait, the Cimmerian people
of Scythian origin should have remained even in the Scythian sand-
"riod", can be corrected in the sense that is important for us,

52 History of the Ancient World. Moscow: Ed. of Eastern Literature, 1989. P. 58.
'3 Vernadsky G.V. Ancient Rus'. P. 70.

that the Scythians were an ethnic continuation of the "Cimmerian people"
"of Russian origin."

5

Now the logic of our reasoning leads us to an important question.
dew: when and where did dew come from to the Northern Black Sea region,
since already in the 1st century BC this warlike people was known

whether far beyond its habitat.

To answer this question, we already have some
right points, namely: the first mentioned in the history of the ob-
The thieves of Crimea were the Cimmerians, who belonged to the Aryans;
The Scythians, who also inhabited these lands, were also considered to be Aryans.
The Greeks called the Russes, or more precisely, the Tauroscythians.

And although it is believed that the Greeks called all the inhabitants of the East Scythia
exact Europe - this is far from true. Byzantine authors are excellent
understood the ethnography of their time, and therefore Leo the Deacon

specified: <..Tauroscythians, who are commonly called Ross."
But if the Rosy are one of the Scythian tribes, and it is assumed that this is
the Cimmerians and Scythians are related, therefore, the dews
related to the Cimmerians, therefore the previously expressed consideration
that the Cimmerian Aryans, Scythians and Russes are just different
names of the same people - not without reason.

But world history knows of another ancient people, in the national-
whose national name has the root "rus" - these are the Etruscans (et-rus-
ki). They lived in the north and west of the central part of today's Itta-
Lii, and this area was called Etruria by their name even in the Middle Ages.
There is no consensus among historians about when it appeared here.
the Etruscans were there, but it is known for certain that they were not aborigines
these places. The Etruscans themselves, let us recall, called themselves Rusens.

The Etruscans were one of the most civilized peoples of their
time, succeeding both on land and at sea.

Etruscan cities were distinguished by their adaptation to the terrain
ness, that is, preference in their construction was given to the consideration
defense, not habitation. For the same purpose, the city walls
were built from huge stone blocks.

The Etruscans knew how to build good ships, both rowing and sailing.
Russians, and developed metalworking pushed them to invent

two-pronged metal anchor that has survived to this day. Etruscan
The sailors were the first to use another innovation - a metal ta-
a wound installed on the bow of a ship and called a "rostor"
(rostre), that is, “Russian bull” (this is where the name comes from)
famous Rostral Columns in St. Petersburg). Such an adaptation
The movement was intended more for attack than for defense. Therefore,
It is not difficult to guess that the Etruscans used their ships not only
not only for trade, but also for piratical activities on sea routes,
however, representatives of other maritime states, for example, the Greeks
or the Carthaginians, which was in the spirit of the time, since piracy was then
was a form of competitive struggle for the dominance of trade in-
teresov. The special attitude of the Etruscans to the sea can be judged by the fact that
that even to cities located far from the sea coast they laid routes
revenue channels, sometimes reaching several kilometers in length.

But there is another side to the history of the Etruscans, which is related to the fact th
The Greeks called them Tyrrhenians or Tyrsenians, and this ethnonym is known
ten historians for another reason.

During the reign of Pharaoh Merneptah, the Nile Delta was subjected to
"< a massive attack by the inhabitants of Libya-

desert. Inscription on the wall of the Temple of Karnak, supplemented
three other hieroglyphic texts on granite columns and
steles, paints the following picture. The king of the Libyans, Mereri, came
into the territory of Egypt with his entire family and brought not only an army, but
and herds. This was no ordinary foraging raid, but an invasion with the purpose of
settle on Egyptian lands. Together with the Libyans and their neighbors-
part of the "Sea Peoples" came to us through the desert: the Sherden, the Lukki, the Aka-
yours, shekelsha, peleshet, tursha.

Under Ramses III the attacks of the "Sea Peoples" resumed. But
Among them there was no akaiwasha or tursha. In the vanguard were six-
Kelsha and Sherden, joined by previously unmentioned
"tekra and danuna",'5* - we read in the book by A. Nemirovsky "Etruscans",
excerpts from which we will quote further.

1" Nemirovsky A. I. Etruscans. Moscow: Nauka, 1983. P. 32-33.

And here we will pay attention to the fact that “this was not an ordinary raid for
booty, but an invasion with the aim of settling in Egyptian lands."
In other words, both the Libyans and their Sea Peoples allies came
to Egypt, intending to settle in the conquered territories, and one
one of the alliance tribes, the Peleshet (Philistines), succeeded. They
established themselves on the coastal lands to the east of Egypt. Speech, then
Therefore, we are not talking about wars between neighbors, but about wars related to
migration of tribes - and it is important to imagine this.

It is generally accepted that the general name "Sea Peoples" is a p-
the men who attacked Egypt received a "light hand" from the Egyptian
scribe, since they were operating from the sea. But their first
the attack, as it turned out, did not come from the sea, but from
sides of the Libyan desert. So, perhaps, the "Sea Peoples"
are so designated by the Egyptian chronicler, not because they attacked him
the country from the sea, but because he knew about the connection
these peoples with the sea?

It should be noted that the question posed was not the subject of
in the volume of discussions in the works of historians, probably because there is no
is of fundamental importance for the study of the history of "peoples
seas." Scientists were much more interested in the identification and lo-
localization of the tribes that were part of it. We have an answer to the proposed
This question is not of indifference, since, as we shall see, it is
the key to understanding some aspects of the topic being covered.
From an organizational point of view, the "sea peoples" appear to be

as a union of tribes united for war against Egypt, but
was this goal the only and main basis for the united
tribal relations? Let's try to understand the question posed,
for which we will turn to some tribes that are part of the “peoples
seas."

Lukki. "The Lukki people were allies of the Hittites in the Battle of Kade-
she. They also acted as pirates in the Aegean Sea... Identification
The Lukki also cite the people who were known to the Hittites as Lukka,
and to the Greeks - as the Lycians. But Lukka, judging by the Hittite sources,
they lived in a mountainous region. Their country was most likely Lyakonia, and
not Greek Lycia or, according to G. Neumann, the region between Caria and
"Lycia."

155 Ibid. P.31.

Peleshet. "The identification of the Peleshet with the Philistines now
no one doubts it. The biblical authors linked the physical
Listimlyan with the Aegean islands."!56

Tekra. "The Tekra people, also depicted on Egyptian reliefs-
fah, some researchers associate it with the Thracians... R. Barnett
more cautiously considers the Tekra to be the Teucras of the Greek tradition...
According to Herodotus, even before the Trojan War the Teucrians migrated to
Thrace... There are also indications of an ethnic connection between the Teucrians and
the population of Crete... In light of the legends about the migration of the Teucrians, t
"Tekra and Teucrov seems very likely." !?7

Akaiwasha. "Most often, Akaiwasha is compared with Ahhiyawa, the kings
which they dealt with the Hittite rulers almost on equal terms. Some
Investigators identify this state with the Mycenaean kingdom
Achaeans in Greece, while others place them in the west of Asia Minor in the
close proximity to the borders of the Hittite kingdom and thus
They criticize the Greek character of this country. In favor of the Balkan locale-
The names of people from Ahhiyawa who had dealings with the Hittites speak for themselves
kings. It has been proven quite convincingly recently that this
Greek names."8

There is no consensus among scientists about the origin of the Shar- tribe.
"Denya". However, it can be assumed that this people owes its
the name of the island of Sardinia, which also indicates the settlement of significant
the majority of the "Sea Peoples" on the northern shores of the Mediterranean Sea.

Tursha (Tursa). The tribe that the Greeks called the Tyrsenians and
which is better known under the name Etruscans (Et-rus).

Thus, even at the first approach to the question of the possibility of

The possible basis for an alliance of tribes known as the "Sea Peoples" could be
talk about their geographical proximity and actual connection with
sea, based on the fact that we know where they live. But it is unlikely
whether, only the proximity of tribes and their relationship to the sea could become that
"cement" that united the listed tribes into a union,
which existed for at least a century, as we remember,
that under Pharaoh Ramses the Sea Peoples once again attacked Egypt.
no and this time it really is from the sea coast. No,

156 Ibid.
157 Nemirovsky A.I. Op. cit. P. 32.
158 Ibid.

the main reason for the unification of the tribes was different. "No less important
archaeological evidence proved to be instrumental in judging the origin of the Philistines
logical data obtained during excavations of settlements near
Gases. Two-color pottery of the Philistines, dating from the 12th-10th centuries BC.
CE. resembles Mycenaean ceramics of the late Minoan period,
typological affinity with Mycenaean cult and votive
Philistine terracotta statues are found among the monuments.
tuetki of a standing and seated female deity. Rock tombs-
The structures built on the coast of Palestine in the 1st century BC are close to
Mycenaean tombs. Aegean influence is also evidenced
brooches of the same type found in Philistine settlements,
that of Cyprus. The ships of the Peleshet on the relief of Midinet Abu are distinguished
have design features similar to those of Egyptian ships.
These data indicate the presence of the peoples of the Aegean
southern coast of Palestine in the 12th-10th centuries BC.»>' Consequently,
In addition to the geographical, there was also a cultural and, therefore, ethnic
the proximity of the tribes that were part of the union of the "sea peoples". That is why
ancient times, those lands on which the Peleshet (Philistines) settled
no), were called the "Cretan south",!'6 which emphasized the community
peoples living on different shores of the Mediterranean Sea.
The attentive reader will notice that, when addressing the tribes,
included in the union of the "sea peoples", we omitted one of them - "yes-
nuna", which historians identify with the well-known, b-
thanks to the great Homer, the Danaans. In ancient Egyptian reports
"Danuna" are mentioned in the description of the second attack of the "Sea Peoples"
to the Nile Delta. The ancient Greek myth (accurately) deserves attention.
no, the legend) about the appearance of the Danaans in Argolis,!' which we
we present it in abbreviated form: “The son of Zeus and Io, Epaphus, had a son Belus,
and he had two sons - Egypt and Danaus. The whole country that was or-
the blessed Nile flows, Egypt was in control, and this country received it from him
his name. Danaus ruled in Libya. Egypt had fifty sons-
Wei, Danaus has fifty daughters. The Danaids captivated with their beauty
sons of Egypt, and they wanted to marry the beautiful girls.
with their ears, but Danaus and the Danaids refused them. The sons of Egypt gathered

19 Nemirovsky A.I. Op. cit. P. 31.
1 1 Samuel. XXX, 14.
161 Argolis is a region in the northwest of the Peloponnese.

that large army and went to war against Danaus. Danaus was defeated
his nephews, and he had to lose his kingdom and flee.
With the help of Athena Pallas, Danaus built the first fifty-
a rural ship and set off on it with his daughters into the boundless
the ever-noisy sea.

Danaus' ship sailed for a long time on the sea waves and finally arrived
sailed to the island of Rhodes... Danaus did not stay on Rhodes, he sailed with
with their devils further - to the shores of Greece, to Argolis (a region on
northwest Peloponnese)... Notified of the ship's arrival, Pe-
Lasg (the king of Argolis) came to the seashore with his army... Death
brought Pelasgus and the inhabitants of Argolis the decision to provide protection to Da-
to Nayu and his daughters. Defeated in a bloody battle, he was forced
Pelasgus had to flee to the very north of his vast possessions. True,
Danaus was chosen king of Argos, but in order to buy peace from the sons of Egypt,
He still had to give them his beautiful daughters as wives.
The wedding was celebrated lavishly... The noisy wedding feast ended... Horror-
The Danaids committed this atrocity under cover of night. With daggers,
given to them by their father Danaus, they pierced their husbands... But the Danaus-
You still did not escape terrible punishment for the crime you committed. They
carry it after their death in the dark kingdom of Hades. The Danaids must
fill a huge vessel with water that has no bottom. They carry it forever
water, scooping it up from an underground river, and pouring it into a vessel. Here, it se
the vessel is already full, but water flows out of it, and again it is empty. Again
the Danaids get to work, carry water again and pour it into the vessel without
bottom. Thus their fruitless work continues endlessly."!6?

As we can see, the given story is very closely intertwined with
real events that happened in Ancient Egypt on the brink
13th-11th centuries BC. Identifying the names of the heroes of the myth with the title-
peoples and discarding the artistic canvas, we get factual
ical basis: the Danaan people (the mythical Danaus), who lived in
Libya entered into war with Egypt (mythical Egypt), but lost
sang defeat and was forced to retreat first to the island of Crete, and
then to the Greek region of Argolis, where at the time of interest to us
the people "Pelasgians" (the mythical Pelasgus) lived there. The only thing that is not
the correspondence between reality and myth is the latter's indication that
The Danaans lived in Libya before the military conflict with Egypt, although

162 Legends and Myths of Ancient Greece. Simferopol, 1998. P. 89-91.

in the list of tribes that attacked Egypt from the Libyan desert
there are no Danaans. But let's remember Homer: he also has Danaans
are identical to the Achaeans, just as Troy is identical to Ilion, and
If so, then it becomes clear why the myth of the Danaans features
Libya says, since the Danaans and the Achaeans are one and the same, and the Akaivasha
(Achaeans) attacked Egypt from the Libyan side. Answer
When asked why a single people is known by different names, you
goes beyond the scope of the topic under consideration – we will only note that in the
Torii, such cases are not uncommon.

The Danaans are also interesting to us because the root of their nationality
the name "dan" (or "don") forms the names of almost all large
the largest rivers in Europe: the Danube, the Dnieper (ancient name Dan-apr), the Dniester
(ancient name Dan-astr), Don and, of course, one cannot fail to note the meaning
the word "dan" ("don") has a special relationship with water. It is no coincidence that th
we hear all the time about the Greek god – the ruler of the seas and oceans
the same root: Poseidon, not by chance and the punishment of the mythical Danaids
(dan-aid) associated with water.

Historians have no doubt that the Achaeans
The Danaans transformed first into the ancients, and then into the moderns.
the Greeks, but, nevertheless, Nestor the Chronicler knew well
the people of the "Danubians", and, what is especially interesting, precisely with the "Da
It connects the town of Kievets and the legendary Kiy's stay there.
The "Danubians" are also mentioned in the Nikon Chronicle. "In the Nikon Chronicles
In documents this word (Danubians. – Author's note) comes up when
judging the question of where to look for a prince – among the Khazars or the Polyans
or the "Danubians". In this context, the Danubians look like some kind of
a state association equal in importance to Rus' (not yet
which included the Slovenes) or the Khazar Khaganate, but there is no doubt
but different from Bulgaria and the Bulgarians, about whom Nestor wrote a lot
and in detail under their own name," B. Ry- states.
tanks. It is very likely that Nestor's "Danubians" are
direct ethnic continuation of the "Danaans".

Thus, we have gained the right to assert that "the peoples
"seas" were so named by the Egyptians because they represented an alliance

63 For example, in Titus Livy, Aeneas "called both peoples Latins." See: Hist.
ria of Rome from the foundation of the city. Moscow: Nauka, 1989.
'* Rybakov B. Op. cit. P. 313.

ethnically related tribes that settled no later than the beginning of the 5th millennium
centuries BC coastal lands of all peninsulas and islands on
the northern shores of the Mediterranean and Black Seas: the Etruscans – Piraeus

Nea and Apennine, Achaeans and Danaans - Balkan, lands
those adjacent to the north-eastern shores of the Black Sea were occupied
Cimmerians.

7

The conclusion about the relationship between the ancient Greeks, Scythians and Etruscans

“Based on a deep knowledge of ancient languages and practical

on all sources available to him, on linguistic and ethnocultural
"The kinship" of the Scythians and Etruscans, wrote, for example, A. Chertkov, who was eng
in the mid-20th century, he held the post of president of the Society of History and Antic
Russian ones. But if the Scythians had a "linguistic and ethnocultural
"affinity" with the Etruscans, then this is also true, if we proceed from logic
our reasoning, and in relation to the Scythians who lived in Taurus-
Rida (Tauro-Scythians) and calling themselves Rus. Another sufficient
but the strongest evidence of the commonality of the "sea peoples" is the similarity
names of the gods of the ancient Rus and Philistines. Let's compare:

Gods of the Rus: Gods of the Philistines:
Perun Peor
Simargla Atima Nergal
Mokash Kamosh
Horse Jerez
Stribog Istrbog
Dazhdbog Dagon

It is unlikely that this is a coincidence. Thus,
zom, analysis of even the minimal number of known facts,
which are related to the "sea peoples", speaks of their ethnicity.
close proximity.

We turned to the history of the “sea peoples” insofar as
the Etruscans were related to them, and we assumed and found out that
between the Cimmerians, Etruscans (Rusens) and Rossians (Rus)
there is an ethnic connection. But let's return to <..existence in the distant

165 Heinemann I. Op. cit.

in the past in vast areas of predominantly Russian north-
ra of the huge polar territory of Arctida, which changed its
natural and climatic appearance and, basically, disappeared from the face

The Earth as a result of cataclysms, including cooling and glaciation.
These lands were inhabited by the Proto-Indo-Europeans, who entered
history called the Hyperboreans."!8 Linking the "Hyperboreans-
tsev" with the "sea peoples", we recall that <...even in ancient times it was believed,
that the Etruscans came to Italy from the north."7 The same conclusion was reached
De-Santis also went, who believed that <... the Etruscan tribes came
into Italy from the north around 1800 BC>,'8 and Parenghi, who
"published in 1926 a major work showing that the Etruscans
there were aliens who penetrated at the end of the 2nd millennium BC
whether to Italy from the north..».!69

But other things made on this subject are interesting and indicative.
conclusions confirming that between those living in the Apennines
the Etruscans and the inhabitants of the Northern Black Sea and Caucasian
areas had an ethnic identity. In the mentioned work "Et-
Russians" A. Nemirovsky also cites other ones in relation to the "northern
"the views on the localization of possible places of "pre-Italian"
Etruscan habitation. For example, A. Piganiola, who believed that the
the place was the "northeastern corner of the Black Sea," or R, Gor-
deziani, "operating with a wide range of linguistic material,
both Etruscan and Caucasian, primarily Kartvelian",'"! what
confirms S. Ferri's hypothesis about the Caucasian "beginning" of the Etruscans, and
it is not by chance, therefore <...in Dagestan there are linguistic equivalents
Etruscan toponyms."!7?

The observations of the "Etruscan scholars" can be supplemented by the message of Stra-
bona: "Among the peoples who converge in Dioscurias are
and the Swedes, who surpass their neighbors in power, also rule; and
perhaps they are almost the most warlike and powerful of all.

166 Ibid. P. 57-58.

67 Burian Ya. Mysterious Etruscans. Moscow: Nauka, 1970. P. 73-74.
168 Ibid., p. 73.

169 Ibid.

10 Nemirovsky A.I. Op. cit. P. 14.

11 Ibid. P. 15.

'7? Ibid.

In any case, they rule over all the peoples around
them, occupying the peaks of the Caucasus, towering over Dioscuriada...
In their country, as they say, mountain streams bring gold, and the barbarians
They catch it with sieves and shaggy skins. That is where they say it comes from.

Nick the myth of the golden fleece. Some also call them Iberians-
we are the same as the western ones (meaning Iberia, located
on the Iberian Peninsula. - A.G.).173

Correspondence between Caucasian Iberia and Iberian Iberia (Is-
panskoy) and "linguistic correspondences to Etruscan toponyms in Dagestan-
"tanes" can and should be considered from the point of view that
that, according to Arab sources, the ancient Rus lived
"in the north-eastern corner of the Black Sea", which A. Piganiola considered
It is considered to be the site of the "pre-Italian" residence of the Etruscans.

8

The beginning of the migration of tribes and peoples was the existence of
<< climate change on the planet. Even if the reason

climate change was catastrophic, then
its effects manifested themselves unevenly at different points on the fire
vast expanses of Eurasia. Some were forced to migrate
immediately after the disaster, while for others its effects were felt later,
others did not move at all, gradually adapting to
new conditions of existence. Thus, the said forced-
The daily migration led to the division of the "proto-people" into "languages"
that is, into nations, the differences between which increased as they
distance in time and space from the "ancestral homeland". The exodus of the people
The departure from their settled places was so long that the memory
about the abandoned “ancestral homeland” turned into tales and legends, but
the common thing that once united the “proto-people” did not disappear without a trace.
We have noticed that ethnologists, archaeologists, linguists
Even in past centuries, the amazing similarity of the names of the gods was noted,
customs and languages of peoples who seem to be completely dissimilar to each other
with a friend. Thus, the names of the idols of the Philistines who lived on the eastern co
the names of the Mediterranean Sea regions coincided with the names of the gods of the anc
the name of the heroine of ancient Greek myths Danae - with the name of the Chinese

'3 Strabo. Decree. op.

goddess Danae Fuzhen; the name of the Etruscan king Mezentius - with the title
the edge of the White Sea, and Etruscan toponyms - with toponyms in
in Dagestan, far from the Apennine Peninsula.

The emigrants did not move in a single concentrated mass,
but in groups, although significant, which, as they progressed
settled free or conquered (where possible) lands,
belonging to other peoples, therefore the promotion of "hyperbo-

"Reits" was not geographically unidirectional, but similar
the "Brownian" motion of molecules known from physics courses.
The ongoing migration of peoples has led, in particular, to the fact that
that “in the middle of the 15th century BC a catastrophe befell Crete.
fa, the likes of which the island has never experienced in its entire centuries-long histo
history. Almost all the palaces and settlements, with the exception of Knossos-
sa, were destroyed... The reasons for the disaster, which played a fatal
role in the fate of the Minoan civilization, is still not precisely established.
have been updated. According to the most plausible guess put forward
Greek archaeologist S. Marinatos, the destruction of palaces and other
Cretan settlements were the result of a massive eruption
volcano on the island of Thera (modern Santorini) in the southern Aegean-
sea. Other scientists are more inclined to believe that the
The perpetrators of the catastrophe were the Achaean Greeks, who invaded Crete with
mainland Greece... They plundered and devastated the island...
it is possible to reconcile these two points of view on the problem of the decline of the
Noachian civilization, assuming that the Achaeans invaded
to Crete after the island had been devastated by a volcanic
"catastrophe."!"^ Let us note that the Achaean invasion
in Crete is recognized in any case. The nature of the destruction on the island-
ve, which appeared before the archaeologists, could not have been caused by a natural disa
disaster and volcanic activity, and if such took place,
they only made the task of conquest easier for the Achaeans - the very ones who
who, two centuries later, attacked Egypt as part of the forces already familiar to us
"Sea Peoples", which, as we remember, included the Etruscans-Rusens.
Let us also recall the interesting circumstance for this case, that
The Philistines (Peleshta) are directly linked by the Pentateuch with Crete.
The island mentioned in the second second also had a connection with it.
the migration of the "Sea Peoples" to Egypt, the "Tekra" tribe.

‘“ History of Ancient Greece. Ed. by V. I. Kuzishchin. Moscow, 1986. P. 47.

The appearance of the "Sea Peoples" on the borders of Egypt, apparently
sti, was a continuation of their migration in search of permanent places
habitat. In the history of the peoples of the Earth this is a completely natural phenomeno
For example, 20 centuries later, ethnic groups united for the same purpose
completely heterogeneous, as it is believed, tribes of Alans, Vandals and
Suevi, who formed their kingdoms in Spain “at the end of the road” and
North Africa.

The "Dhilles Heel" of Greek History

the aristocratic Achilles, whom many consider to be Greek, turns out to be
belonged to the northern Black Sea Scythians. Here is what is reported
the Greek historian Leo the Deacon says: “They say that the Scythians revere
the mysteries of the Hellenes, they offer sacrifices according to the pagan rite and perfo
they pour out libations for the dead, having learned this either from their phi-

the losophians Anacharsis and Zamolxis, or the companions of Achilles. After all,
Arrian writes in his "Description of the Seashore" that the son of Peleus
Achilles was a Scythian and came from a town called Myrmi-
con, lying near Lake Meodid (the Sea of Azov. - A.G.).
Expelled by the Scythians for his wild, cruel and impudent nature,
he subsequently settled in Thessaly. Clear evidence-
Achilles' Scythian origins are represented by the covering of his cloak,
fastened with a clasp, the habit of fighting on foot, blond hair
hair, light blue eyes, erratic irritability and cruelty
bone".!73
The Scythian origin of the Greek hero is indirectly confirmed
Strabo also gives: “Further from Myrmikium (Myrmicon) on the Asian
On the opposite side of it lies a village called Achilles."6 On-
True, we must reproach ourselves for reading the Iliad without
due attention was paid to the fact that the Thessalian Achilles commanded
for some reason he gave a detachment of Myrmidons, that is, the inhabitants of Myrmikia,

115 Leo the Deacon. History. Moscow: Nauka, 1988. P. 78-79.
116 Ibid. Comments. P. 211.

which was located in the area of present-day Kerch, and not in the north of Pe-
Loponnese.

But the mighty son of Peleus could have come from Greek colonists.
settlements, many of which were located near the settlements
Scythian settlements in the Northern Black Sea region? In order to
to refute such an assumption it is enough to compare the two, although
and approximate dates: the Trojan War and the colonization of the Greeks-
Northern Black Sea region. It turns out that the first one happened
no later than the 1st century BC, and the second began six centuries later,
so even with the indicated approximate dates, it is possible, without a doubt,
nia, to neglect.

However, we have to admit that our reasoning is
were heading towards a dead end. It is generally accepted that the Scythians appeared in E
rop not earlier than the 7th century BC. Achilles performed his exploits when
Scythians have never been heard of. But even without regard to Achilles, the fact
the existence of the cities of Myrmikiy and Akhilay in the Bosporus region of Kim-
Merian is indisputable, and these cities, as it turned out, existed
Vali long before the appearance of Greek cities in Crimea and Taman and
before the Scythians settled here. How can Achilles' "Scythianity" be related to
the fact that in his time this people did not yet exist?

In ancient times, the current Kerch Strait was called by the Greeks
Cimmerian Bosporus, from which it follows that the territories adjoining
those who came to this strait were called Cimmer. The first inhabitants
of these places, about which there is evidence in historical documents,

ments, were known under the name "Cimmerians" or "Cimarians" (in his-
(In Czech sources, this version of the name of this people has been preserved),
that is, the inhabitants of Kimmer, but another interpretation of this is also possible
ethnonym: "Cimmerian Aryans", since "the Cimmerians themselves can
be considered as Aryans."7

Indeed, it is generally accepted that approximately
by the 7th century BC, the Cimmerians, warlike tribes, were replaced
spreading its influence far beyond the Northern Pri-
the Black Sea, the Scythians arrived. But it is worth emphasizing that an ever-increasing
The opinion that the Great Migration is gaining weight among scientists
peoples on the scale that official historiography has in mind.
there was no such thing. Much more important was the “consistency”

77 Vernadsky G.V. Ancient Rus'. Moscow: Agraf, 1997. P. 87.

"the presence of ethnic and racial tensions," or, to put it more simply,
in accessible language, < the people remained in the same place, but only appeared
ko under another name... The theory of the location of the people is very
It is known that peoples are not mushrooms, for whom one night is enough to
appear in large numbers even where they had never been before.”?
This means that the Scythians were the ethnic heirs of the Kims.
the Merians in the same way as the Sarmatians were called the Scythians (the Scythians wer
"Sarmatians"!8), although migration of peoples, of course, took place
had in a number of cases a significant impact on the demographic
picture of Europe.

So Achilles is also a “Cimmerian” because he comes from the Cimmerians.
the Roman city of Myrmikiy, and “Scythian”, because this word was invented
shadowed by the Greeks and coming to us from them, was not ethnic
determinant and did not designate a specific people or nation, but all
those who lived in the territories of Eastern Europe, so even in
In the 10th century AD, Greek authors called the Rus "Tauroscythians".

And didn’t the one from whom we learned about Achilles come from the same
edges, that his hero is from Cimmeria? After all, we know the name Homer
from the Bible - that was the name of the eldest son of Japheth, and, therefore, there is
for further discussion, which we will continue with a quote,
taken from A. Men: “The list of Noah’s descendants in Genesis 10 represents
only a starting point for the disclosure of theological teaching
about the peoples. Blessed Augustine also noted that in the 10th chapter of Genesis,
it is not so much about individuals as about the “seventy-two
individual peoples. The names of their eponyms in “Genesis” in some cases
in some places they reflect ancient ethnic names, while in others they reflect the names
ancient localities or peoples who gave names to the regions.
A careful comparison of the onomastics of Genesis 10 with those given extra-biblically
monuments allowed scientists to establish what people they were talking about

"we are talking about one case or another."!!

In other words, the names listed in the biblical genealogy
the word of humanity is the names of those contemporary to the author of Scripture

8 Ibid. P. 70.

119 Klassen E.I. Decree. op.

180 Ibid.

181 See: Men A. Biblical ethnography // Men A. Bibliological slo-
var. Kaliningrad-SPb., 2002. T. 3.

tribes and peoples, or in whose existence in the past it was
sure.

Therefore, according to the identified dependence, the country with
a title similar to the name Homer, must have existed like
how the country of Javan (Yavan) existed (and still exists),
which in the language of the authors of the Bible meant and means Greece.

To confirm what has been said, let us turn to another biblical
to the Russian certificate:

“4...and I will bring you and all your army out fully armed...
6. Homer with all his troops, the House of Fagorm, from the limits of the north, with
with all his troops... 15. And you will go from your place from the north-
ra - you and many nations with you....».18?

Here, of course, the House of Fagorm is a state. Undoubtedly so-
same as by Homer Ezekiel means the country. The name Homer
may be a modified Kimmer (Kimmer-Gimmer-Homer), and
then, the conviction that under the name Homer is hidden Cimmeria can be
found in many authors. Isn't that why the Iliad begins with
the name of Achilles, which is essentially the main hero of the poem and its author
fellow countrymen?

In light of what has been said, the remark of Y. Tkachenko is interesting: “In the con-
tse [thousands Byzantines called Rus', in particular, Marmidonians;
This ethnonym is mentioned in the legend about the journey of the Apostle Andrew
and his brother Matthias to the land of the Marmidons. Leo the Deacon binds
Tauroscythians with the city of Myrmikiy to the north of modern Kerch.
Byzantine authors associated the Myrmidon tribe with the Bulgarians.
we, then with the Russians. The name Myrmikiy comes from the Greek
"Murmiks" - ant. It is interesting to note that the name of the eastern
the Slavic word "Anty" coincides with the English word for ant - "ap",

au Ptolemy and Khorizmi mentioned the river flowing into Batikha (Azov sea) the Marubis River (Russian ant). The name "Ant" is mentioned in one of Bosporan inscriptions of the P] v.» 83

It is also worth mentioning what researchers have already expressed the assumption of the Cimmerian origin of Homer (for example, V.N. Demin), but no evidence was provided for this.

82 Ezekiel. XXXУ Ш 4, 6.
183 See Tkachenko Yu. The Role of Transcontinental Trade in Education Ancient Rus. Kyiv, 2003.

Unknown Known Land

even those readers for whom history is not a subject of interest

resa, have you heard of the "unknown land" as it is mentioned

in "The Tale of Igor's Campaign", the study of which involves

class program on Russian literature. Let's remember: "...

Div appeared, called out to the top of the tree, commanded the unknown land to listen,

To the Volga, and Pomorie, and Posulia, and Surozh, and Korsun, and to you, Tmuta-
"Rakan idol".

"The unknown land", which is located to the southeast of the border-
of Kievan Rus, that is, approximately in the territories of the present-
in the Donetsk and Rostov regions, a fairly large amount is devoted
number of studies. The essence of this problem is simple
question: why are East Slavic historical sources called
the mentioned territories are considered “unknown lands”, while
at the time, it is well known that Russian squads repeatedly pierced them.
crossed, not to mention the fact that in the area of the Kerch Strait - on
Tmutarakan was located at the eastern end of the “unknown land”
principality, officially part of Kievan Rus.
more detailed in L. Gumilyov: “In Russian sources of the 12th-13th centuries. Polovtsian
the steppe is called the "Unknown Land". This is surprising because before
1093, and even more so in the 10th century, Russians freely traveled to Tmutarakan and
Crimea and even through the steppes of the North Caucasus to the shores of the Caspian Sea
seas, and suddenly in the Laurentian Chronicle under 1252 about Andrei Yaro-
Slavich Vladimirsky said: "He fled to an unknown land." And the same
in "The Tale of Igor's Campaign" and in "The Tale of Bygone Years" by D. S. Likhachev
explains that this name is not used as a geographical
term, but as an emotional definition of the Polovtsian wall

pi. But this is all the more strange, since the name has become established for the southe
steppe after the victorious campaigns of Vladimir Monomakh and the sharp
reduction of Russian-Polovtsian clashes."!“*

So, why is the well-known designated in Russian chronicles?
as the “unknown”?

18 Gumilev L.N. Ancient Rus' and the Great Steppe. P. 467.

In an attempt to explain the indicated contradiction between the written
The most varied arguments were used to determine whether it was real or not:
political, economic, geographical or a combination of these,
except for one - linguistic, which we will try to use
we will open the first edition of the "Iroic Song of the Campaign to
Polovtsians of the Novgorod-Seversky appanage prince Igor Svyatoslavi-
cha, written in ancient Russian at the end of the 18th century from the beginning
"translation into the currently used dialect", published in Moscow in
Senate printing house in 1800. Let's find a passage known to everyone as
"The Lament of Yaroslavna".

Old Russian language: "Yaroslav's voice hears: zegzizeyu
We don’t know, it’s too early...

"The adverb used today": "Yaroslavna's voice is heard,
She, like an abandoned turtledove, coos in the mornings...".

Indeed, if by “we don’t know” we mean “unknown,
unfamiliar”, then the phrase in question not only immediately loses its
poetic beauty, but also becomes logically meaningless.

So, in the first edition of the “Word” “we don’t know” is given in the meaning
the term “abandoned”, and then, applying it to the subject under consideration,
jerk, we get: “Div calls out at the top of the tree, orders to listen
abandoned land: the Volga, etc.” In other words, the “unknown” land
la is "abandoned land" - and everything falls into place.
"abandoned land" should be understood as the Tmutarakan principality,
belonged to Kievan Rus until the beginning of the 12th century.

But why in other contexts is “we don’t know” translated as “ignorant”
"home"? There was a historical bias here translation-
chica, which consists in the fact that during the first contacts of Russian
historians and writers with the "Word", Tmutarakan, featured
in Russian history only a hundred years old and left aside from the future
its further development, was forgotten. It is quite significant that back in 1709
Rostov Metropolitan Dimitry, working on the “Chronicler of Cells-
"in a letter to Feologos, a monk of the Chudov Monastery, he asked:
"What kind of country are the Varangians and where is the city of Tmutarakan?" '8? Therefo

there can be no other translation of the word “unknown” than “unknown”, and
in relation to Yaroslavna, where there were no prejudices,
The Old Russian word “neznaem” was translated correctly as “abandoned”.

'° Zakharov V. A. Decree. op. P. 204.

2

It was there, to the “abandoned land,” that Igor and
his brother Vsevolod, who had the right to inherit Tmutarakan–
principality, which was listed at the Chernigov “table”, which

which was illegally taken from their grandfather Oleg.

Oleg Svyatoslavich, grandson of Yaroslav the Wise, is called a chronicler
"Gorislavich" for the fact that "Then under Olza Gorislavlichi will unite–
and will be stretched out by strife, the life of Dazhdbog's grandson will perish,
"The seditions of princes have been curtailed by men." Yes, this is the last
the business is to bring enemies into your own country against your own, but so
Was Gorislavich alone in his disregard for his fellow citizens for the sake of
his own ambitions? Or didn't his main enemy do the same?
rival Vladimir Monomakh, who went down in history in the aura of a countryman
a Dalit and a fighter for the interests of the Russian land? But he, in fact, is the one
his father Vsevolod unjustly left his uncle and brother without
the Chernigov table that was legally due to him. All those deeds,
which led to Oleg being branded for centuries with such a shameful
nickname, were provoked by Vsevolod and his son. What
happened?

In 1054, Yaroslav distributed the principalities to his sons as hereditary property.
ownership: the eldest Izyaslav – Kiev, Svyatoslav receives from
father of the Chernigov principality, and the third in eldest Vsevolod
Pereyaslavskoye remains.

In 1073, Svyatoslav and Vsevolod, accusing their elder brother Izya–
glory in the pursuit of usurpation of power, expel him from Kyiv.
the place that was occupied by Svyatoslav is occupied, and the Chernigov table, accordingl
Of course, Vsevolod.

After the death of Svyatoslav in 1076, he became the prince of Kyiv.
Vsevolod, but soon voluntarily gives way to the newly arrived
in Poland Izyaslav and returns to Chernigov, although Chernigov
by this time the table should have been occupied by his rightful heir –

the son of the deceased Svyatoslav – Oleg.

Vsevolod turns Oleg into an honorary prisoner. But "beg

Oleg son of Svyatoslav Tmutarakan from Vsevolod in the month of April
la 10", because at that time his native prince reigned in Tmutarakan
brother Roman Svyatoslavich, from whom Oleg found protection and support
support. Here Oleg negotiates with his cousin

Boris Vyacheslavich about the campaign against Chernigov and sets out on the campaign
together with the Polovtsian detachment in the summer of 1078 Vsevolod Yaroslav–
HIV is defeated and Chernigov passes into the hands of the legitimate
heir. But already in the autumn the city was besieged by Vladimir's troops.
Monomakh, Vsevolod, Izyaslav and Yaropolk, who in the bloody
In the Battle of Nezhatina Niva, Oleg and Boris were defeated,
Boris died at this; Izyaslav, who was standing among the foot soldiers, was also killed.
women ("suddenly arriving alone, he struck with a spear on the shoulder"). Oleg
flees to Tmutarakan again.

Vsevolod becomes the Grand Duke of Kyiv.

He gives the Chernigov principality to his son Vladimir
wife of Irene, daughter of the Byzantine Emperor Constantine Mo–
Nomaha.

In 1079, Oleg and Roman attempted to recapture Chernigov.
gov, but the Polovtsians, bribed by Vsevolod, kill Roman, and Oleg
It remains to return to Tmutarakan once again.

Then a strange detective story takes place in Tmutarakan.
ria – Oleg Svyatoslavich is kidnapped. "Yemisha Kozare, potochisha
"Across the sea to Caesareagrad." Why the Khazars and why in Constantinople
Paul – it's unclear. But be that as it may, the failed heir
The Chernigov table found itself in captivity, if not literally
sense of the word, then in exile for sure. But the ways of the Lord are not confessed.
dima, and it so happened that Oleg, from a captive who was of no use to anyone,
ka, suddenly turned into a trump card in the game of Constantinople,
connected with Tmutarakan oil, which was desperately needed
Byzantine army.

The fact is that the former sources, located in Asia Minor,
oil, which is used to prepare the famous "Greek"
"fire", which decided the outcome of many battles in favor of the Byzantines,
ended up in the hands of the Turks. In the politics of Constantinople, a "po–
"vicious circle": in order to resist the Turks, seriously threatening
those who wanted the empire needed oil, and in order to get it
oil – the Turks had to be pushed back. What was the solution? – Oil
springs of Tmutarakan!

The disgraced Oleg came at just the right time. He is pulled out of
non-existence and, remembering the princely dignity, they marry a no less noble
a worthy representative of one of the most noble families of Byzantium -
Theophany of Muzalon. In 1083, the newlyweds, accompanied by troops

deliver to Tmutarakan: “Oleg from Greek Tmutarakan will come, and I
David and Volodar Rostislavich and Tmutarakan. And iseche ka-
the zars who were the svetnitsy for the murder of their brother, and David and Volodar
"let go." Thus, Oleg expels David and Volodar, receives
Tmutarakan table, and Byzantium - oil.

However, the warlike and long-suffering Oleg did not stop there.
rested. In 1094, together with the same Polovtsians, he finally ousted
Vladimir Monomakh from Chernigov, but two years later Monomakh
and Svyatopolk Izyaslavich not only drove Oleg out, but also took away from him
outskirts of Kursk and Murom.

In 1096, during the siege of Murom, Oleg killed Monomakh’s son Izyasla-
va, who captured the property belonging to Oleg Murom, but after a short
at that time he was defeated on the Koloksha River by another "monomachi-
"cha" - Mstislav, who, by the way, did not disdain the Polovtsian help.
Information about Oleg's subsequent fate is contradictory. He was
the last Russian prince who ruled Tmutarakan, and entered the history
Russia under the official name Oleg Tmutarakansky.

3

Of course, historians have made assumptions
statements that the purpose of Igor Svyatoslavich's campaign was not

\ Polovtsians, and Tmutarakan. In the "Word" there are repeated underlines-
It is said that “Two falcons flew far away from their father’s golden table,
they wanted to get Tmutarakan.” But why in the research devoted to
The important fact that the great
Prince Svyatoslav Vsevolodovich, gathering troops for the campaign
to the Polovtsians, in fact, he meant something else - what he was talking about
is included in the "PVL" according to the Ipatiev list under 1185. "Svyatoslav
Vsevolodovich, they say, was going to Korchev”, that is, to Kerch, and, as you can see,
Dim also tried to avoid wide publicity of the planned project.
acceptance: "they say...". But such plans are unlikely to be saved in
secretly, since he intended to put the ob-
united squads of the Russian principalities. Svyatoslav Vsevolodovich
chu, it was much easier to implement my idea than Igor already had
if only because he had sufficient forces, and he did not
it was necessary to negotiate with the Polovtsians about the possibility of crossing
of the steppe. On the contrary, the meeting and battle with the steppe dwellers was part c

plans of the prince of Kyiv. It should be emphasized that neither Tmutarakan,
nor Korchev ever belonged to the Polovtsians, which is certain
lengthy evidence.

The absence in the chronicles of any mention of Russian princes ruling
in Tmutarakan after Oleg ("Gorislavich") says that this is
the principality, if it was considered part of Russia, was only nominal, and
what after seventy years of indifference to the Taman principality,
Is it again attracting the attention of Kievan Rus?

The answer to this question is not covered in the historical literature and
awaits its researchers, but we can assume the following
more: the emergence of the Polovtsian threat on the southern and eastern borders
in the cities of Rus', which led to the need for tension and concentration.
the state's forces to overcome it and, as a consequence of this,
the cessation of reliable and safe communication between Russia and
Tmutarakan, the pro-Byzantine atmosphere that reigned in
Tmutarakan during the reign of Oleg Svyatoslavich there, made
the continuation of a permanent Russian presence in Tmutarakan is not
possible. But over time, the same thing has been created here.
a situation which two centuries earlier had led to the Ilmen region
tribes to the calling of the Varangians with the difference that now the famous
That phrase should have sounded like this: “Return to reign and
"to lie down with us" And this meant that the Russian who had reached Tmutarakan
the prince will receive full support from the local tribes there, and, consequently,
Therefore, in order to return Tmutarakan to the bosom of Kievan Rus, it remains
the only obstacle was the Polovtsians. Such an opportunity,
significantly increasing the status of the one who joins his
possessions of Tmutarakan, it would be a sin not to take advantage of them. The main
contenders between whom rivalry could develop
in order to take possession of Tmutarakan, the Grand Duke of Kyiv was
chief administrator of the state, and prince of Novgorod-Seversky
Igor Svyatoslavich, whose right of inheritance is to this city
no one has cancelled it. However, the long absence of the Olgovichs in
Tmutarakan, made this right not so indisputable, and in this
In this case, everything depended on who would be the first to arrive in the city. So
that Igor, having learned of the Grand Duke's intentions, could not be
there were no solar eclipses – it was necessary to sepgi, so that
Tmutarakan, to which he still had more rights than anyone
another prince of Rus' did not subjugate Svyatoslav.

4

Now let's look at the event that happened in the Polovtsian steppe.
in 1185, from the position that we have clarified in the course of the previous
reasoning. Igor, Prince of Novgorod-Seversky, grandson

Oleg Svyatoslavich Tmutarakansky, the idea had long been born
to regain his grandfather's Tmutarakan table, were not alien to Igor
and great power plans: to restore Rus' to its ancient borders from
Volga to Kyiv, from Novgorod to Tmutarakan.

He dedicated his closest relatives - direct ones - to his plans.
descendants of Oleg - brother Vsevolod, nephew Svyatoslav, son
Vladimir. Having agreed to keep their intentions secret, Olga-
the vichi began to prepare for their implementation, the first step to which was their
refusal to participate in the all-Russian campaign against the Polovtsians in 1184, or-
organized by the Grand Prince of Kyiv Svyatoslav. Undoubtedly,
Igor and his comrades had to endure many reproaches for
disregard for all-Russian interests and even accusations of treason
state, but such a refusal was dictated by the need to maintain
peace with the Polovtsians, through whose territory Igor intended to conduct
his "regiment" to distant Tmutarakan. There was another reason,
facilitating the prince's relations with the steppe dwellers, for whose support
he counted on the success of his enterprise. Igor himself, will-
whether he was the son of a Polovtsian princess, had fairly close family ties
connections with the Polovtsians and was a matchmaker for Khan Krichak, whose daughter
Igor (possibly for convenience) married his son Vladimir.

On April 23, 1185, Igor left Novgorod-Seversky and
heads southeast to the banks of the Oskol, where on May 3 or 4 he meets
is with his brother Vsevolod and his squad. We emphasize that the composition
the Russian squad did not have foot soldiers, which once again confirms
our conclusion that Igor did not intend to conduct military operations,
but was more concerned with covering distances as quickly as possible. May 8
Igor and Vsevolod enter the densely populated areas of the Polovtsian
steppes, and there is not the slightest doubt that their advancement, at least
At least from this moment, it is controlled by the Polovtsians. But, nevertheless,
On May 10, an event occurs that has a fatal impact on the future
Igor's greatest plans - one of Igor's combat security detachments
troops moving either ahead of or parallel to the main forces,
came across a Polovtsian village in the steppe and plundered it. Let's remember:

“Early on Friday they crushed the pagan Polovtsian regiments and,
raining arrows across the field, they carried away the red Polovtsian maidens, and
with them gold, and pavoloks, and expensive axamites. Coverlets and pla-
with cabbage soup and casings they began to pave bridges over swamps and marshy places,
and all sorts of Polovtsian outfits. Scarlet banner, white banner, black
"Veleny Bunchuk - to the brave Svyatoslavich." Don't be fooled
the words "Polovtsian regiments" - we are talking about something ordinary, something une

"Spozoranok" attacked the nomad camp, in which there were also men-
warriors and "red Polovtsian maidens".

It is impossible to assume that this is an attack on the Polovtsian camp.
was sanctioned by Igor. You had to be simply crazy.
a person (this was noted by both historians and military specialists)
cialists) to take such a step in the very midst of the Polovtsian possessions.
The son of a Polovtsian woman, Igor understood perfectly well what he had done, although h
against one's will, the most serious crime according to the steppe laws is deception
those who trusted, punishable by death regardless of who committed it
deception - by one person, a group of people, or a state. The prince
understood that the extermination of his army was inevitable, but it was too late to retre
his famous words: “Brothers and squad! It is better to be killed than
"to be captured" the prince said now, and not then, at the beginning of the campaign, wher
and there was no threat of capture.

There is one more circumstance, which may be even more important.
more than those already given, proves the correctness of our pre-
statements. This refers to the moral and psychological situation
around the name of Igor after his return from Polovtsian captivity.
The prince, who disdained the interests of all Russia in the name of his own
ambitions, leading the warriors to certain death, are met as
hero: “The sun is shining in the sky, Prince Igor is in the Russian land. The maiden
tsy sing on the Danube - voices fly across the sea to Kyiv. Igor is riding
along Borichev to the Holy Mother of God Pirogoshcha. Countries are glad, cities
"His grandfather was branded for centuries for similar actions.
with the famous nickname "Gorislavich", and here "merry cities" - why?
Yes, because the return of ancestral lands has always been a tradition among all peoples.
Dov was considered a sacred matter. By the time Igor returned from captivity,
In Rus' they already knew about the purpose of his campaign, which obviously caused a surg
all-Russian patriotism, and the fact that the prince suffered a setback is just
that's a completely different matter. In treachery (well, it's not the first time)
They blamed the Polovtsians.

Probably, Igor's campaign revived the memory of the lost in Rus'
lands, about its former power, but to continue the work begun by him, not
there were opportunities. The feuds between the appanages reached their peak towards the e
In 1223 they led to the shameful defeat of the Russian troops.
on Kalka, which completely deprived the Russian state of independence.

Ruslan's code

1

"The world is full of secrets" is a common phrase, but it is true

"< so. Secrets exist at all levels of human existence.

tia – from the individual to the state, but, in essence, the reasons
the reason for their appearance is simple and clear – the lack of information or its
deliberate concealment. Atlantis is an example of the first, Kyiv
Rus' is the second.

That is why in a number of cases a reasonable person, having identified
arguments that refute or change established opinions
idea of events and personalities and, having related his discovery with
the circumstances surrounding him, he prefers to declare it in,
so to speak, in an implicit form – then that paradoxical
a situation where one secret is transformed into another. And although there is an abundar
publications that promise to reveal various kinds of mysteries, but do not hold back
those who were waiting for words, to a certain extent turned off curiosity from them.
public, it must be recognized that our ancestors left us with something else
There's a lot to think about.

The last remark also applies to the poem by A.S. Pushkin “Rus-
lan and Lyudmila." To find out whether this is true is the purpose of this work.

2

1818, the relations between the two countries, which had previously been friendly and warm
A. S. Pushkin and N. M. Karamzin began to deteriorate, and
After two years, the disagreement between them became obvious.

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The reason for the disagreement has been the subject of much research
Pushkin scholars, as well as those scientists whose scientific interests include studying
study of the life and work of Karamzin. In general and most importantly, its basis
consider the disagreement in the views of the poet and the historian on autocracy
and serfdom, calling the first their ardent opponent, and the second
go – a supporter. Experts obviously have every reason to
the above conclusion, but I would like to draw attention to some
details of the quarrel, suggesting that it arose not only
and not so much because of the mentioned disagreements, but because
disagreements based on history itself.

In those years when, in the words of Pushkin, Karamzin “offended
"he completely removed him from himself," the poet worked on the poem "Ruslan and
Ludmila, whose artistic merits were so
It is indisputable that V. A. Zhukovsky after its completion in March 1820
presented the author with his portrait with the inscription “To the winner student from
defeated teacher”, and there is no doubt that N. Ka-
Ramzin, himself a talented writer, appreciated the poetic
ical talent of a blossoming genius. It is all the more strange to learn that

in his letter to Vyazemsky, Karamzin, referring to “Ruslan and
“Lyudmila,” he writes, “We’ll see what kind of epilogue he writes to his
emke".'86

It is unlikely that anyone would argue that the epithet is derogatory
"poem" refers to the content of the work, not its artistry.
level. Obviously, in Karamzin's "Ruslan and Lyudmila"
something outraged him as a historian, he disagreed with something and expressed
called the author to express his disagreement, since the beginning of the poem was laid
even during their friendship.

The fact is that the poem “Ruslan and Lyudmila”, being in form
a fairy tale in verse, however, is imposed on a specific space-
ity and time, that is, the narrative has a temporal reference point, determined
divided by the presence of Prince Vladimir Svyatoslavich in the plot,
whose years of life and deeds are well known. The place is also known,
where the events unfold is ancient Kyiv, which in its time
At that time the aforementioned Prince Vladimir ruled, so the usual fairy-tale-
the beginning of "in the thrice-ninth kingdom, in the thrice-tenth state there lived-

85 Eidelman N. Ya. Pushkin and Karamzin. From the history of relationships //
A. Pushkin. Research and Materials. Moscow, 1986. Vol. 12. P. 289.

were...” in this case has a specific content: the end of X is on-
early 13th century, Kievan Rus.

By tying Ruslan and Lyudmila to a place and time, the author took on
take on a certain responsibility, realizing that the things he describes
the reader will refract events through these realities and note them
correspondence to historical facts. At the same time, the first readers
The poems were written by people close to Pushkin and, as a rule, well educated.
bathrooms, among whom was N. Karamzin.

3

It goes without saying that the names of the heroes of folk tales always indicate
call for their nationality. On the stove, controlled
my "pike's command" Emelya rides, not Genrikh, sister Iva-

Nushka's name is Alyonushka, not Gertrude. The same is true in the author's tales:
the name of the wooden son of the Italian carpenter Carlo is Buratino, and
not Stepan, but the cunning cat - Basilio, not Vasily.

But the name of the main character of the poem “Ruslan and Lyudmila” already evokes
there is bewilderment, because the Russians, under whom we are in this

In this case, we understand the inhabitants of Kievan Rus, such a name was never was. This may seem strange. It would seem that in the name itself Ruslan (Rus-lan) is embedded in his “Russianness”: the author twice in the scene The fight with Chernomor indicates that Ruslan is Russian:

“Meanwhile, growing weaker in the air

And amazed at the Russian strength,
The wizard to proud Ruslan
He says insidiously: “Listen, prince!”

"Now you're ours: yeah, you're shaking!
Submit, submit to Russian power!
"Take me to my Lyudmila."

And yet, in none of the Slavic histories known to us There are no characters with this name in any of the available sources. Reasonable It turns out that we cannot make any claims against Pushkin, because as we are talking about a work of art and not a scientific work, but a brilliant poet could easily avoid such a discrepancy by choosing any of the undoubtedly Russian names.

At the same time, one can anticipate the objection that the name Ruslan A. Pushkin took from the epic “About a certain famous hero Urusla- not Zalazoreviche”, and its use is just as legitimate, as well as the use of, for example, the names Mikula, Nikita, Ilya, Dob- rynya, Alyosha, Svyatogor. But experts are unanimous in the fact that the image of the epic Eruslan "has its roots in the heroic Iranian- epic about Rustam, son of Zalazar (Firdousi’s poem “Shakhna- me>). The image of this hero was subsequently perceived by the Turkic by our peoples, where Rustam Zalazar turned into Arslan Zalzar (arslan means lion), and then in the 17th century it entered the Russian fairy tale folklore in the image of the already Russian hero Eruslan Zalazarovich or Lazarevich." !7

That Eruslan Zalazarovich has nothing to do with the Slavs did not have, Pushkin certainly knew, but why, not being limited- when choosing a name for Lyudmila's husband, he settled on the one that swarm has an Iranian source at its core? Is there a connection between the name of the main character and the first lines of the poem, known to everyone home to a person who speaks Russian:

There is a green oak tree by the seashore,
A golden chain on that oak tree:

Day and night the cat is a scientist
Everything goes around in a circle;
He goes to the right and starts singing,
To the left – he tells a story.

There are miracles there: a goblin roams there,
The mermaid sits on the branches;

There on unknown paths
Traces of unseen animals;
There's a hut there on chicken legs
It stands without windows, without doors;

There the forest and valley are full of visions;
There at dawn the waves will come
To the sandy and empty shore,

And thirty beautiful knights;
They emerge from the clear waters in succession,

7 See: Winter D. and N. The Secret of the Name. Moscow, 2002.

And take off their sea uncle;

The prince is there in passing
Captivates the formidable king;

There in the clouds in front of the people
Through the forests, across the seas

The sorcerer carries the hero;

In the dungeon there the princess is grieving,

And the brown wolf serves her faithfully;
There is a mortar with Baba Yaga

She walks, wanders by herself;

There Tsar Kashchei is wasting away over gold;
There is a Russian spirit there... it smells of Russia!
And there I was, and I drank honey;

I saw a green oak tree by the sea;

There was a learned cat sitting under it

He told me his own stories.

I remember one: this fairy tale

Now I will tell the world...

Let's pay attention to the fact that the "learned" storyteller is located
on the seashore, not on the Dnieper bank in Kyiv or Chernigov
forests, which is quite understandable, because the ancestors of the Russians (as
(it is believed) there were Scandinavians living on the seashore - the Varangians,
which the Tale of Bygone Years calls "Rus". But neither the woman
Yaga, neither Kashchei, nor the thirty sea knights are present in
folklore of Northern European, and indeed European peoples in general
dov - they are clearly of southern eastern origin. Baba Yata,
for example, it came into Russian fairy tales from the Northern Iranian Sarmatian
legends, and the place of residence of Kashchei was “the far-away kingdom,
"sunflower state", that is, he is also from the southern regions.
But even without knowing these details, we cannot get rid of
the impression that the "green oak" stands on the shore of the southern sea, that
"the learned cat keeps walking" on the grass, not on the snow, and that "thirty vi-
"beautiful tyazes" emerge from the warm waters: after all, their name is uncle
Chernomor.

And if we agree that the lines of the opening verse of the poem should be connected
to call with the south, then, consequently, there, in the south, there is the “Russian spi
in the south, "it smells like Russia"!

4

the natural conclusion from the above should be that

Pushkin had his own special view on the history of Ancient Rus', the essence

which consisted in the fact (which is currently fascinating
increasingly large positions) approach to the history of Rus', that its beginning follows
look not in the north, but in the south of Europe. At the same time, we have no
there is no reason to believe that the poet had or had access to any
hidden from other information. In confirmation of what was said,
We present an excerpt from the works of D. Ilovaisky.

“The Tmutrakan principality is mentioned when it received
of the princes from the House of Rurikovich, that is, it became part of the general,
united Rus'. But nothing proves that this was actually
a colony of the Dnieper Rus, and even less of the Scandinavian Rus.
Otherwise we will not understand much in our initial history, and in

we don't understand the particularities of the Arabic news.

The existence of Azov or Taman Rus explains to us
the campaigns of the Russians to the Volga and the Caspian Sea mentioned by the Arabs
in 913 and 944 - campaigns that made a lot of noise in the East, but
of which the Russian chronicle knows absolutely nothing. These campaigns are natural-
it would be more correct to attribute it to Tmutrakan Rus, and not Kievan Rus (and therefo
less Scandinavian). I will also point out the news of Is-takhri, repeated
Ibn Hawqal says that Rus' consists of three tribes: the first,
the king of which lives in the city of Cuiaba; the second, called Slavia, and
the third is Ar-tania, whose king lives in the city of Arta. Cuiaba or Cu-
Tab is, of course, Kyiv; under the name of Slavia, with certainty,
have Novgorod land; but Artania puts the interpreters in a greater
difficulty. Some orientalists tried to extricate themselves
from it with the help of the Mordvin tribe Erza or Erzyane, and the city
Arta turned out to be none other than Arzamas (Fren). Others tried
from Artania to make Biarmania or Biarmia (Reno). Meanwhile
Arab geographers constantly place the Russians between Khazaria and
Rum (Byzantium), which does not correspond at all to the northern
losa of Russia. In this case, Istakhri directly says that Arta is on-
walks between Khazar and Danubian Bulgar. We think not.
need to find a special Russian tribe in the depths of the Mordvin forests
or in the far north, and we offer a third guess, namely: Arta and
Artania is the Greek Tamatarha, the Russian Tmutarakan. This place

Arabic sources will be all the more important for us because there is a clear distinction
Kievan Rus is separated from Black Sea and Northern Rus, while in
in many other cases among the Arabs, Dnieper and Black Sea Rus
obviously get mixed up and this makes it difficult to understand the text. Exactly
they also sometimes mix into one two Bulgarias, the Volga and
Danube; which also causes considerable confusion. Tmutrakan
will explain to us and some island mentioned by the Arabs, inhabited
Russia, surrounded by a lake, covered with forests and swamps, is unhealthy.
raw and crude (Ibn-Dasta and Mukadesi). There were many guesses about
of this incomprehensible island: it was interpreted both by Denmark and Scandinavia.
her, and some Volga islands, and finally they simply considered him
fiction. It seems to us that the question will be closer to a solution if we
we recognize this swampy, unhealthy island as Taman. (Mo-
perhaps then the “island of Rusia” mentioned by Istakh-
ri.) Tmutrakan Rus can also explain those reports from the Arabs, where
Rus' is placed separately from Kuiaba (for example, Ibn Fadlan speaks of
bringing various things to Khazaria from Rus', Bulgar and Kuiaba). In general,
The Arabs were more familiar with the Azov-Black Sea region
Russia, rather than with any other."'88

It follows from this passage that Ilovaisky, for the first time openly
spoke about the existence of Tauric Rus', and divided
his contemporaries based their conviction on the opinion of a well-known

known (at least for all those interested) historical
sources, the logical analysis of which in itself led to the thought
about the existence of Rus' on the shores of the Black Sea. And why is it necessary
but we cannot exclude the assumption that the recent lyceum student, Ivan's student
Kuzmich Kaidanov – Honored Professor of History of the Tsarist
rural lyceum, corresponding member of the Academy of Sciences, author of a number of
textbooks on general and Russian history and several historical
scientific research on ancient and world history, could not turn
attention earlier than others to the discrepancies and "inconsistencies" of the official
course of history of Ancient Rus', which in a few decades
did Ilovaisky notice? Surely he could, if at the same time
we must also take into account the gift of genius to penetrate into the essence of things

Scientific views of D. Ilovaisky, G. Vernadsky, Yu. Braichev-
skii, who believed that the beginning of Rus' should be sought in the Northern Pri-

188 Iulovaisky D.I. Op. cit.

Black Sea, exist only as a version, much less known
naya in comparison with the official one, indicating that the homeland
ancient Rus was the north of Europe. There is nothing surprising in this,
because the official version is based on official history
in the Russian source – "The Tale of Bygone Years", not to trust or
which can be trusted with the same degree of probability as trust
or not to trust the message, for example, of Abu Ali Ahmed ibn Omar
Ibn Rustah: “As for ar-Russiyya, it is located on the island
surrounded by a lake. The island on which they (the Rus) live stretches
three days' journey, covered with forests and swamps, unhealthy and damp, so
that as soon as a person steps foot on the ground, it shakes because of
abundance of moisture in it... They have a king called Khakan of the Rus. They
they attack the Slavs, approach them on ships, land,
they take them captive, take them to Khazaran and Bulgar and sell them there... They don't
they have no arable land, but eat only what they bring from the land of the Slavs...
Their only occupation is trading sables, squirrels and other me-
ham... They have many settlements, and they live freely. Guests are welcomed
they call honor, with foreigners who seek their patronage,
They treat well, as do those who visit them often."

That's one thing. The other thing is that The Tale of Bygone Years is still
leaves hope for the Slavic nature of the Rus, based on the possible
Slavic Rurik, while under the primogeniture of Tauride
For Rus', the question of the Slavic nature of the Rus’ does not arise at all – they, as
elk, should be classified as belonging to the Iranian-Sarmatian ethnic group.

But one can hardly ignore D. Ilovaisky’s conviction
that the recognition of the southern origin of Rus' becomes the key
to understanding many of the messages that are considered contradictory

East Slavic chronicles and chronographs.

5

However, Tmutarakan (Northern Black Sea) Rus was not
the only "bone of contention" between Pushkin and Karamzin
nym, because the logical continuation of its existence is not
as an appendage, but as the source of Rus', the conclusion was that the Russians,
as a nation, is the result of the assimilation of representatives of two ethnic groups:

9 Quoted from: Gumilev: L. N. From Rus to Russia. P. 357–338.

Iranian-Sarmatian in the person of the people "Rus", who lived in the North
the Black Sea region and spread throughout the territory of Eastern
Europe, and the Slavs - mainly the Moravians, who emigrated to
the same areas in the UT–[X centuries. To ensure the validity
such an assumption, let us turn to the name of the main character of the poem -
Ludmila. It also belongs to the Slavic, or more precisely, to the Western Slavic.
Vyansky. The "real" Ludmila was the daughter of a Serbian prince and lived at the end of
GH - the beginning of the 10th century and, having become the wife of the Czech prince Bur
accepted Christianity from Methodius himself, Bishop of Moravia,
brother Kirill. The couple were engaged in spreading Christianity
among the Slavs and educational activities. Lyudmila died
martyred for her faith and was canonized by the Christian
church. It should be noted that in East Slavic sources the name Lyud–
Mila, like the name of her literary spouse, is not known, but what is li–
the literary daughter of the Kyiv prince bears the name of the Serbian princess,
who were baptized by the Moravian Orthodox Church, could have
with the aim of drawing readers' attention to the Western Slavs, the role
which were hushed up during the formation of Kievan Rus (including
Karamzin), despite numerous reports about this European–
chronicles, for example, the chronicle of H. Friese. The fact of the Moravian influence
the emergence of Rus' [in the 10th–10th centuries] also follows from the data of archaeolo
excavations in Kyiv, from which it follows that some of the local burials
ancient times refers to the people from Moravia. "The Chronicle of the Whole World"
Martin Belsky and the Chronograph of the West Russian Editorial Board reported
talk about the Moravian Empire, which included the lands of the Russian state in the 10th
gifts: "Svatoplug the Moravian king held the Russians at that time
lands". The Czech chronicle of Pulkava at the end of the 19th century includes in its comp
Moravia during the time of Svyatopolk "Polonia and Russia.""* Russian sp–
juice of the 17th century "Extensive Life of Cyril the Philosopher", written off
from a Serbian copy kept in a monastery on Mount Athos, contains
the unique title of the Moravian princes: “Rostislav Bo and St.
Regiment of the Prince of Moravia and Turov and all of Russia."

That the ancestral home of the Slavs was the Danube lands, eastern
but the Slavic chroniclers knew: “In many times (in ancient times
times) the Slavs settled along the Danube, where today is the Hungarian land
and Bulgarian”, “The Apostle Paul also came to Moravia and taught there.

9 Kuzmin A.G. The Fall of Perun. M., 1988. P. 129.

for there is Iluric (Illyria), where the Apostle Paul reached, there was
Slavs first (the first Slavs lived here)". They also knew that
that “So are those Slavs who passed (emphasis mine. – A.G.),
They settled down along the Dnieper and called themselves Polyane. In other words, they we
no, those who are called "eastern" were in fact "crossed over-
"shimi" and "settled on the Dnieper" Western Slavs – this version
L. N. Gumilev supports: “As is now established, the Slavs are not
were the aborigines of Eastern Europe, and penetrated into it in the UPT in the
the Dnieper region and the Lake Ilmen basin. Before the Slavic invasion,
“This territory was inhabited by the Rus, an ethnic group that was by no means Slavic.”

In light of the topic under consideration, the fact that
the existence of legends about the baptism of Rus and the overthrow of the idols of gods
the Christian Tyrem Elya Morovlin, buried in Kyiv
caves, from which some authors derive an epic image
the widely known Ilya Muromets. Isn't this connected with Pushkin's
an epigram that Karamzin also took offense at?

“Listen, I’ll start a story for you
About Igor and his wife,

About Novgorod and the Golden Kingdom
And finally, about the Terrible Tsar..."

– And, grandma, you started something empty!

– Finish "Ilya the Bogatyr" for us!

6

As already noted, the work in question is tied to the con-

specific place and time, and therefore the seemingly random choice

° The life of its two main characters is not actually accidental

and intends to draw the attention of readers to this circumstance,

which, in fact, is what happened and is thus confirmed

our assumption that Pushkin had his own, different from
generally accepted idea of the history of Ancient Rus'.

The name Ruslan symbolizes those who lived in the Northern Black Sea region.
the ranks of the Rus, who at the beginning of our era mastered the lands in the middle rea
Dnieper, and the name Lyudmila symbolizes the Danubian (western)
Slavs who migrated to these areas in the 8th–10th centuries. Joint
the existence of both (marriage as a symbol of unity) led to

the creation of the state of Kievan Rus, which took (in the most general terms)
not) their name from the Rus, and their language, writing and religion from the Slavs.

7

The oema was completed in the spring of 1820. Not much time passed

has been going on since the halls of the St. Petersburg Academy of Sciences resounded

the voice of M. Lomonosov, who defended himself in the face of the German
professors of the Slavic people of ancient Rus. And the victory over Napoleon,
who brought Europe to its knees, but smashed his head against the Russian
"stone", was very close. Pushkin, who often enough
they remembered that his Slavic blood was diluted with African blood,
the untimeliness of the open and direct disclosure of their
considerations that debunked the time-honored "Tale
bygone years." It could be commented on, considered under
different angles of view, even to reproach Nestor for a certain lack of
logic, but - God forbid! - no one encroached on reality
chronicle heroes and events.

N. M. Karamzin was not only a zealous custodian, but also the main
(by virtue of his office) the defender of this tradition. He was well aware
to myself that "Ruslan and Lyudmila" will be accessible to the widest possible audience
readers who may well ask themselves the same questions that
we asked ourselves the same question. Having our own firm, well-known view on the history
her Rus' and having lost faith in attempts to dissuade Pushkin from the fact that
"The Russian spirit" came from the side of "Lukomorye", Karamzin declares
"frivolity, groundlessness" of Pushkin, and again we note,
that such a definition concerns only the content of the poem.

Pushkin knew and loved history. His creative plans for the future included
The main activity included the creation of significant works on historical
theme and even a few hours before the duel, the poet, as is known, “was busy

I was occupied with excerpts from Golikov's work about Peter I and reading "The History of
ria of Russia in stories for children" by Ishimova.!'

If Pushkin had not died, we would undoubtedly admire his understanding.
mania and interpretation of famous historical events, and, perhaps,
perhaps he would have decided to tell about what he only hinted at in
"To Ruslan and Lyudmila."

191 Tsyavlovsky M.A. Chronicle of the life and work of A.S. Pushkin. Moscow, 1951.

Russian Nwapol and Jewish Bamkersh

presenting the political and demographic situation that

paradise took place in the Northern Black Sea region during the Early

Middle Ages, and based on previously obtained information–
tions, we can try to understand the etymology of the names of some
cities of Crimea and Taman and clarify their location.

Solving the problem of localization of cities in the Northern Black Sea region
rye, it is necessary to take into account a number of factors that directly or indirectly
the course of our reasoning. One of them is connected with the specifics of the constructi
fortifications in the Khazar Khaganate.

Unfortunately, it is impossible to talk about any characteristic features
features in architecture and in the methods of constructing fortresses by the Khazars
and cities, since there are not enough examples to allow
that allow us to draw the appropriate conclusions. At the same time, historians
have some material that combines both
communication of written sources, as well as archaeological evidence
stviya: this refers to the Sarkel fortress, which belonged to the Khazars.
which does not raise any doubts.

The following is known about Sarkel (the White Tower of Russian chronicles):
"It must be said that few medieval cities, and especially fortresses,
those located in Eastern Europe were honored to be mentioned
synchronous or even later historical and geographical
writings. As for Sarkel, he was mentioned more than once
in medieval writings, which is obviously a reliable witness.
the existence of its significant role in the life of the vast steppe region
gion, which included not only the lands of the Khazar Khaganate, but also its ok–
The written information about Sarkel has been reviewed many times
in the works of historians of the 19th–20th centuries. As a rule, any mention of this
the fortress began with a quote or retelling of a famous work
Constantine Porphyrogenitus, who wrote about the construction in the middle of the 10th ce

Sarkel, the importance of the fortress for the Khaganate and indicated quite accurately
the time of its construction (the 30s [of the 10th century). The later Middle Ages
The old chroniclers, like modern historians, conscientiously set out
in his chronicles a detailed account of Constantine Porphyrogenitus.
There are also other sources that testify to the existence of

Sarkela (in particular, the Russian chronicle or the letter of the Khazar ruler–
(to the Cordoban Jew Hasdai ibn Shafrut), slightly supplementing
the most important messages of Byzantine authors.

It must be admitted that there are few monuments in our country,
which would be studied with such completeness and professionalism...
Sarkel is so far the only monument that can be confidently associated
to be with the Khazars, or at least with their rulers, in particular
with the Khagan. Constantine Porphyrogenitus wrote about this: “...the Khazars
the basileus Theophilus was forced to build this fortress for them..., and then he clarifi
it is known that the Khagan and the infantry of Khazaria, having sent ambassadors to this
“They asked the basileus Theophilus to build the fortress of Sarkel for them.”

The fortress was built at the intersection of several caravans.
routes, and one of its main functions was customs service.
ba. Caravans passing along the roads to the fortress stopped
in it. Apparently, the room attached to the walls was intended for them.
citadel caravanserai... Construction of the caravanserai and premises
he said to the most secure and guarded place in the fortress
about the originally conceived “specialization” of the fortress. It is not without reason
Constantine Porphyrogenitus called it (translating the name Sarkel)
not only the "White Fortress", but also the "White Hotel"... In this way,
at once, the Sarkel fortress, built mainly as a customs
and a transit point at the crossroads of land roads, in the 10th century it became
a trading and craft town, past which from Azov to the Volga and
ships with goods sailed back along the Don... The assertion of many
historians, based on the story of Constantine Porphyrogenitus, about
that the main function of Sarkel was the defense of the land of the Khazars,
sheno foundation, since Sarkel stood in a densely populated area,
far from the borders that needed protection."!?

The information provided completely refutes the established
the opinion that Sarkel was built as a fortress protecting the western
the boundaries of the Khaganate. Sarkel should be viewed as a structure,
intended primarily to provide trade inte–
resources of Khazaria. The designers of the fortress had as their goal to create
temporary shelter, protection and rest for trade caravans arriving
for reasons that are now clear, it became a condition of its inaccessibility.

2 Pletneva S. A. Essays on Khazar archeology. M.; Jerusalem: Gesharim,
2000. P. 85–91.

Obviously, it is from this position that one should approach architectural-
planning organization and other Khazar cities, which
are known to us as shopping malls, meaning that such a center as
As a rule, it consisted of the city itself and the fortress adjacent to it.
It is important to realize that these two components often have
whether there were different names, sometimes even belonging to the languages of different
peoples, such as the Radanite, founded by Jewish merchants
we are the Sambat fortress, located near the city of Kyiv.

This approach allows us to significantly streamline that
the confusion that exists with toponyms in the Northern Black Sea region.
seaside. In light of the above, the following conclusions can be drawn.
images of the localization of some cities and villages of the North
Black Sea region:

On the western shore of the Kerch Strait:
City of Bosporus (Panticapaeum)

Kersh Fortress

The village of Mama Rosskaya near Kersh

On the eastern shore of the Kerch Strait:

Tmutarakan (Tamatarkha)

Samkersh Fortress

Novgorod Rosskiy (Russia) at the mouth of the Kuban ("Rosov Island")

All the listed cities and fortresses actually belonged to
trade and military union of the Rus and Jews, and legally – the Khazar
Khaganate.

Of course, the given localization needs some argumentation.
tion, which will be presented below. We emphasize that this argument-
ation is based on the fact that the beginning of Rus' should be sought in the North-
nom Black Sea region.

Let's start with the largest and most famous city in these parts.
yes – Kerch. Its first name was Panticapaeum. This city was founded
as a result of the Greek colonization of the Northern Black Sea region and
was located on the western shore of the strait (Bosporus) connecting
The Black and Azov Seas, and perhaps that is why its second name is

Bosporus. That Panticapaeum had the following (and maybe even pa-
parallel) name testifies the Greek emperor Constantine
Porphyrogenitus: “From Lake Meotis comes a strait called

Vurlik flows into the sea of Pontus; on the strait stands the Bosporus, and
The so-called fortress of Tamatarha is located at the foot of the Bosporus. Width
This crossing is 18 miles long."!93

Neither the name Panticapaeum nor the Bosporus evokes any.
etymological differences. Both toponyms are Greek, referring to
the fact that the city changed its name, but not its owner, or rather, its ethnicity
propriety. And here is the name Kerch, by which the city is known to this day
days, did not find an etymological interpretation and, going from the opposite,
are attributed to the Khazar language, since Crimea in the Early Middle Ages
belonged to the Khazars and was listed as Khazaria on maps until
KhSU v. We, however, will clarify – not only to the Khazars, but also to the Khazars
(that is, the Jews who lived in Khazaria), therefore the root of the word
Kerch (Kersh) can be found in Hebrew. But first let's turn to
chronicle message: “In the summer! 6576 (winter 1067–1068) in-
dicta 6 Prince Gleb measured the sea by the ice (underlined by me. – A.G.).
From Tmutarakan to Korchev 10,000 and 4000 fathoms."

What is interesting for us in this case in the given passage is that
that the Bosporus Strait froze in winter because, obviously,
but, it was shallower and less salty, and the climate and, in general, on the plan-
those, and in particular in the Northern Black Sea region, were colder
current. But even with all this, the southern freezing sea pre-
was a rare and extraordinary phenomenon. This extraordinary nature
and found its manifestation in the name of the city – the root "krsh" in Hebrew
has several meanings, including "to freeze, to solidify" – so
Jews could call and, obviously, did call the city that was located
hung out on the very shore of the freezing sea.

Those who turned to the toponyms of the Northern Black Sea region,
There is no doubt that the name Kersh (Kerch) is the result
abbreviations of the former Sam-Kersh, because this is the option
The toponym appears in ancient chronicles.

Al Fakih describes the route of merchant ships through the Bosporus
strait: <...Then they go by sea to Samkush-Jew (Samkersh-
Jew), after which they turn to Slavonia...'°

193 Zakharov V.A. Decree. op. P. 206.

"M Here is a year. Compare: "summers-years" (author's note).

95 Rybakov B. A. Russian dated inscriptions of the 11th-12th centuries. Moscow, 1964. P. 1

%_ Quoted from: Rybakov B. A. Kievan Rus and Russian principalities of the 12th–13th centu

In the <Shekhter Text>: <...Moreover, Roman (the Byzantine emperor)
(tor. – A. G.) sent large gifts to Oleg, the king of the Rus, urging him to
his own misfortune; he came at night to the city of Samkrai (Samkersh) and
_ took it by stealth, because his boss, the leader of the war–
"Ska wasn't there then."!7

But why is the prefix “sam” excluded from the name Samkersh?
After all, her presence was not accidental. She undoubtedly carried
a certain semantic load. Let us turn once again to the "Text
Shekhter." His commentators N. Golb and O. Pritsak believe that under
Samkersham should be understood as Tmutarakan.

But in that case we are faced with a contradiction. If
Kersh (Kerch) is Sam–kersh without the prefix, and here
located on the opposite bank of the Tmutarakan Strait?

From the point of view of traditional views on the history of the North
The Black Sea region has no answer to this question and must be included
among the contradictions of the “near–Bosporan” toponyms. But if
continue the previous reasoning, with the help of which we found out
the etymology of the name "Kerch", the answer to the question asked can be
received. But for this it is necessary to take into account the following: it is authentic
It is known that the passage of ships through the Kerch Strait was subject to a tax,
at least in the times when its banks belonged to the Khazars
(let's clarify – to the Jews). We also know that customs points are always
were fortresses modeled on Sarkel. Quite in accordance with
for obvious reasons in this case, when it comes to sea spills.
vah, such customs points (fortresses) standing on the seashore,
there were two – on both sides of the strait. Thus, on the western
on the east bank was Kersh, and on the east bank was Samkersh, which in the language
the actual owners of the customs point meant “adjacent, co–
sitting with Kersh" (Samukh–le–Kersh – Samkeriu).

Over time, the name of the Kersh fortress was attached to the nearby
city and became its third (and last) name: Panticapaeum–Bos–
por–Kersh. With Samkersh, which adjoined Tmutarakan, something happened
the opposite, because the ways of toponymy are inscrutable.

About the city of Russia, readers who have not specifically turned to ancient
the history of the Northern Black Sea region, they know much less than about Ker–
chi or Tmutarakan. Mention in ancient historical sources

97 [Olb N., Pritsak O. Decree. op.

cities with a similar name in times much earlier than
the proven appearance of the Slavs here, of course, does not fit into the con-
the concept of official Russian history and confuses the cards in the accepted
theories of its origin. At the same time, there is no escape from the message
statements of the Arab traveler of the mid-10th century al-Idrisi: “From
the city of Matrah to the city of ar-Rusiya is 27 miles”, nor from the published approxima
at the same time the chrysobulus of the Emperor Manuel [Comnenus:
"May Genoese ships be able to trade freely in all areas
our dominion with the exception of Russia and Matrakha, unless
My Majesty will not give special permission for this." !8

As we can see, Russia is a real fact, and if anything is controversial, it is its
location. And here, apparently, we should agree
with the point of view that V. A. Zakharov defends on this matter.
He writes: “For some reason, all researchers believe that the city of Rossiya
is located on the opposite side from the mainland and is localized
it on the site of today's Kerch. However, Idrisi directly points out that
Russia is located on the bank of a large river, which corresponds
Kuban: “From the city of ar-Rusiya, which is on the large river flowing to it from
mountains of Kukaia... Six large rivers flow into the mentioned river Rusiya,
whose sources are in the Kukaia Mountains, which are large mountains that
erased from the Sea of Darkness to the edge of the inhabited Earth... This is very
big mountains, no one is able to climb them because of the strong
cold and constant abundance of snow on their peaks."

Most likely, the name Kukaia Mountains hides the Caucasus Mountains
mountains... It is absolutely certain that the city of Rossiyu follows the local-
to call not in Crimea, but on the Taman coast. The only place where
this city could have been located, we consider the area of the current village
Golubitskaya (Temryuk district of Krasnodar region). Confirmed
This is due not only to the geographical location, not only to the distance,
distance from ancient Tmutarakan, corresponding to 27 miles of al-Idrisi,
but also the presence of a powerful medieval cultural layer on Golubitsa
"Come to the settlement."!9

Accepting the arguments of V. A. Zakharov, it should be emphasized that
he did not consider it necessary to use another weighty argument known to us
evidence in favor of his position - the geographical connection between the dis-

∗ Zakharov V.A. Decree. op. P. 215.
' Ibid. P. 215-216.

the position of the city of Rosiya and the "Island of Rosov", but it would be worth saying
that most historians who have touched on this topic see
"Rosov Island" on the Taman side of the Kerch Strait. So
It is quite natural that the city of Rossiya was located in the same place as the “Ost-

"Rosov ditch" and was its capital.

The name is also associated with the habitation of the Rus in the Northern Black Sea regio
one settlement located near Kerch, which
which is listed in official reference books as the village of Kurortny,
and local residents remember him under the name Mama Rosskaya, and in
In the word Mom the stress is on the second syllable.

It is worth paying attention to the disyllabic nature of the toponym:
the given name "Mama" and the qualifier "Russian" in accordance with the law on
toponymic determinants. If there was a Russian mother, then it means that
there was another Mama. The location of this other Mama
we know – this is the village of Saint Mama near Byzantium, which
Greek rulers designated the place of residence of foreigners
merchants, who, according to the safety regulations of that time,
it was prescribed to spend the night, and, consequently, to live in a special
cities located near the designated cities
places of trade “for those who come to them, so that they may hover about the holy Mother.
And if it turns out that Mama near Byzantium is a village in which
If the merchants who arrived here settled here, then there is nothing surprising
significant in that under the Bosporus (Kersh), which was also a major
the most important shopping center of its time, was built and equipped
a settlement with a similar name. Identifier "Rosskaya"
undoubtedly indicates that Mama under the Bosporus belonged
here too one can foresee the joyful exclamation of those who are in the morning
claims that Russia should be understood as Kerch: "Mama Rosskaya"
can well be understood as “Mama under Russia”, from which it follows
the identity of Russia and Kerch, and although, perhaps, this is the only argument
ment in favor of such equality, it is worth dwelling on.

Let us point out right away that, in relation to this case, the place
the location of Russia on one side or the other of the strait should be
to consider as a particular from the general – from the known fact that
the north-eastern part of the Black Sea belonged to the Russes – "nobody
except for the Russes, no one sails on it." Therefore, there is no doubt that,

20 PVL under 945 g.

In addition to the one mentioned in the sources of Russia, there were other toponyms with
such a root, so that the determinant "Russian" in relation to Mama
does not mean its proximity to Russia, but its belonging to the Russes, in general
. And in this case we get another piece of evidence that the earth
whether adjacent to the Kerch Strait in the Early Middle Ages
belonged to the Russes.

In addition, we would like to remind you once again that in historical documents
on the history of the Northern Black Sea region and in the research of those scientists,

who worked with these documents, constantly and persistently indicated
refers to the national diversity of this territory.
The Scythians occupied a prominent place among the tribes living in Crimea. They
not only influenced events in this region, but their representatives
were part of the governing structures of both the Greek northern Black Sea
maritime policies, as well as the Bosporan Kingdom, which essentially follows
define as Greek-Scythian. The Greeks also called the Scythians
and the Tauroscythians or the Russes. Therefore, taking into account what has been said, i
conclude that the lands adjacent to both sides of the Kerch-
strait, belonged to the Russes always - right up until the last quarter
vert 10th century, that is, until the death of the Russian prince Svendesleif
(Svyatoslav) and his troops.

Scythian Neapolis is also mentioned in Greek sources.
It is believed that this city was located in the area of today's Simferopol.
la. But since the Greeks, as we know, called the Scythians or Taur-
roskyfami rosov, the name Scythian Naples can be understood
like Naples of Russia (Novgorod of Russia). And such an assumption
may be supported by a message from the Life of St. Stephen,
Bishop of Sourozh: “The warlike and strong prince of Novgorod
Russian... Bravlin... with a large army devastated the places from
Korsunya to Kerch, with great force came to Surozh... broke the
the gates, entered the city with a sword in his hand, entered St. Sophia... and
robbed everything that was on the coffin."2'!

Of course, there is no equal sign between Scythian Novgorod and Novgorod-
the Russian lineage can be disputed, which is what was done - historians
located this city like the "Island of Rosov" in the most diverse
places - from the Lower Volga to the Baltics. But if we take into account that in the 8th
Not a single one mentions any Ross that lived in these places

®" Quoted from: Dumileev L.N. Ancient Rus' and the Great Steppe. P. 124.

source, then Novgorod Rosskiy should be seen where it was located
The Sea of Ross and the Island of Ross, that is, in the Northern Black Sea region. P0e-
therefore much more probable in relation to other assumptions.
there will be something between Scythian Novgorod and Russian Novgorod
the equal sign should still be put. However, it is just as likely
but also that the same sign can take place between Novgorod and Ros-
sky and Russia. Perhaps this is one and the same city, referred to differently.
taken from various sources. But from the point of view of the general approach to
problem, we state that Novgorod of Russia, in any case, is spreading
relied on the territory of the Northern Black Sea region, thereby confirming
the most general course of our reasoning.

Khazar 110s or dem Khazaria?

When it comes to the Khazars, the most famous in their history is
The fact that they adopted Judaism is a significant part of their biography.
ma. The main reason for this is considered to be the one that was generalized
Yu. Margolin: “In the 8th century they were threatened by a double danger: from
The Muslim offensive was approaching in the Caucasus and the Transcaspian steppes.
man, and from the Black Sea and Crimea there was a threat from the Christian
Byzantium. In these conditions, the adoption of Judaism by the Khazar khans
had a certain political meaning – avoiding too much
dangerous and aggressive Christian and Muslim influences.”®
At the same time, the question arises: how did the Khazars accept the Jews?
Daism would have stopped or prevented the conquest of Khazaria by the army.
yami who professed Christianity or Islam? Rather,
on the contrary, by joining one of the great religions behind which stood
powerful nations, the Khazars could feel much safer than
being, as it were, between a hammer and a hard place.
Therefore, the above explanation cannot be considered valid.
scooping, especially since there is a sufficient amount of base
wanted to look at this problem from a different angle.

25? Margolin Yu. A Brief History of the Jews. Tel Aviv. 1974. P. 108.

Is it possible to talk about the adoption of Judaism by the Khazars?
about a state act similar to the baptism of Rus?

The answer to this question, in turn, depends on the answer to another
goy – when did Jews first appear in southeastern Europe? General
It is generally accepted that they ended up here in the UP after fleeing
from Iran, when as a result of certain events that occurred there,
tiy, were forced to save their lives and found new habitats.
among the Khazars who had given them shelter. Then, for a similar reason, they
Their fellow tribesmen from Byzantium joined them.

There is no doubt that such a situation took place, but it was,
so to speak, secondary to the time of the actual beginning of the Jewish
diasporas in the Caucasus and the Northern Black Sea region. As a starting point
The destruction of the Assyria that occurred in 722 B.C. must be accepted.
by the Roman troops of the Northern (Samarian) Jewish Kingdom,
as a result of which ten of the twelve tribes of Israel were
expelled from their lands and resettled in Halakh, Khabor, by the Gozan River
and in the cities of Media.

To the conclusion that the Assyrian exiles ended up in Eastern
In Europe, we are let down by the logic that the power of the Assyrians
The torture of the Jewish captives turned out to be very short-lived. Soon
The Babylonians defeated the Assyrian army, and the victors had no choice
to slaves scattered on the outskirts of the newly conquered empire.
It is quite natural that the prisoners were smart enough not to wait for the appearance of

the new owners, and since they had nothing to do with the “cities
"Mussies" and there was a real opportunity to leave these places, they
have gone beyond Babylonian reach. The least dangerous and
the available direction of their advance was northwest, and
It must be understood that this promotion was not organized. Not-
large groups gradually arrived in the valleys of the Terek and Sulak
and Kuban, did not cause concern among local residents, especially since
The aliens were looking for only one opportunity - to live in peace. Here
why “among the Jews of the Caucasus even in the 20th century there was a living legend tha
they are the descendants of the disappeared tribes settled in Media by the Assyrians.
"We are kings." 293

Agreeing that the beginning of the Eastern European diaspora
was laid by the "Assyrian captives", we must state

Brief Jewish Encyclopedia. Jerusalem. Vol. 4. P. 426.

to highlight the following important circumstance for further discussions:
state: the Jews expelled from the Northern Kingdom were far from those who
the canons of faith and the rules that formed a religious system
long after the Assyrians had carried away the inhabitants of Samaria In "three
exile”, because even before the exile they lived in the country whose rulers
were quite successful in introducing the Phoenician pagan cult.

The most important and pivotal moment in Jewish history is
in the fact that in Babylon and Jerusalem the re-
religious centers of Judaism. On the other hand, those deprived of their
There was no other alternative for the homeland and the Jews scattered throughout the worl
the ability to preserve their national characteristics and dignity,
as soon as one observes one's special faith in one's one God.
In other words, in order to cease to be a Jew, one must
it was enough to change your religion, since nothing else
he had no evidence proving his Jewish identity.

It is also obvious that the connection between the said centers and
the Diaspora was carried out only on the condition that the Jews of the Diaspora
disputes were organized into communities, for they emanated from the centers
decrees and instructions could not be sent to each person
to a real Jew, but only to organized groups with precise
address.

In light of the above, the adoption of Judaism by the Khazars should be understood
mother as the result of a very specific and natural process.
The Jews of Khazaria, who established trade relations with almost all
countries of the Ancient World and found that their liturgy was significantly
differs from that which was followed by the Jews of Spain, France,
tion or Germany, decided to hold the corresponding pre-

education. They invited teachers and acquired the necessary
books and manuals. This event took place in the first half
The UP in. is what is called the adoption of Judaism by the Khazars.

Isn't this what the author of the document, which is in
a huge collection of Hebrew and Judeo-Arabic manuscripts
from the repository (in Hebrew - geniza) of the ancient synagogue of the city of Fus-
tat-Misr, the great capital of medieval Egypt? Solomon Sheh-
Ter was one of several scientists and travelers who
managed to deliver part of this pile in the middle and the end of the 20th century
mixed up documents in various libraries in England and the Continent
nenta. In total, about 1800 excerpts from the Geniza collection (mostly

documents) are kept under glass in Cambridge. We will contact
to one of them - the so-called "Shechter text".

<...Armenia and (our) fathers fled before them (...) because
were unable to bear the yoke of idolaters, and (the people of Kaza-
rii) accepted them because the people of Kazaria were at first without the Torah, in
while (their neighbor Armenia) remained without Torah and writing. They
intermarried with the inhabitants of this country, mixed with
pagans, learned their deeds, and always went out with them to (war-
well); and they became one people. However, they were firm only in the covenant
circumcision; only some of them kept the Sabbath. There (at that time)
there was no king in the Land of Kazaria, but one who could win victories,
they placed the troops as commanders-in-chief over themselves. (That's how it was)
until one day the Jews went out with them to battle, as usual.
but. And one Jew won the victory with his sword and put to flight
enemies who came out against the Khazars. And the Khazar people installed him
over themselves as commander-in-chief of the army in accordance with their ancient
custom. And they remained in this position for a long time, until
the Lord had mercy and did not stir up the heart of the commander-in-chief
wanting to return (to Judaism) because his wife was named Serah
influenced him and taught him successfully; and he also agreed, being
circumcised. Moreover, the young woman's father, a man
the righteous man in that generation showed him the way of life. When this happened,
it came to pass, the kings of Macedonia and the kings of Arabia heard of these events
and sent messengers to the leaders of Khazaria with words of blasphemy
Israel: “How is it that you return to the faith of the Jews who find-
“are you in slavery under the rule of all (other) peoples?” They said that,
that it is impossible for us to convey and influenced the hearts of the leaders
harmful. Then the commander-in-chief, a Jew, said: “Why multiply
words? Let several wise men of Israel come here, several
to the sages of Greece and some sages of Arabia, and let them tell
fear before each other, before us and you about the deeds of (his) God (from
beginning to) end”. They did so; Macedonia sent some of
(their wise men and also) the kings of Arabia; and the wise men of Israel good-
The leaders of Khazaria came freely (in accordance with the request). And

The Greeks began to testify about Him first, and the Jews and Arabs began
refute it. And then the Arabs began, and the Jews and Greeks refuted it.
And after that the sages of Israel began from the six days of Creation until
the day when the children of Israel rose up out of Egypt, and they came

into an inhabited country. The Greeks and Arabs testified that this
truth and proclaimed their rightness. But a dispute arose between them.
And the leaders of Khazaria said: “There is a cave in the valley of TU2\MG;
get us the books that are there and interpret them before us
us.” They did so. They went into the cave; and behold, there were
books of the Torah of Moses, and the sages of Israel explained them according to the first
the words which they had spoken. And Israel returned with the people.
Khazaria (to Judaism) completely; Jews began to come from Baghdad–
yes, and Khorasan, and from the land of Greece, and they strengthened the people of that l
so that (the latter) firmly held the covenant of the “Father of the multitude.”? And

Let us analyze that part of the “Shechter Text” which has no
mediocre attitude to the topic under consideration.

From the above passage it follows that the Jews who lived in Armenia,
fled from persecution by idolaters and were received
captured by the Khazars. Later, the refugees "became related through marriages with
the inhabitants of this country... mixed with the pagans... They became one
"the people."

Up to this point, everything seems clear. But the next one
the phrase contradicts the previous statement: “However, they were
steadfast only in the covenant of circumcision, only a part of them observed the sub–
"bot". Therefore, one cannot speak of "one people" – some
his part "did not mix with the pagans," but continued to observe
their religious institutions. This conclusion is confirmed by the
lee: "..one day the Jews went out to battle with them", that is, the Jews
act as an independent ethnic group, opposed to
imposed on them (the Khazars). And now we have come to the key point of the
our reasoning:

“The Lord stirred the heart of that commander–in–chief (and we remember
him that he was a Jew) to return to Judaism." Let us note:
return. This is the word that is repeated further: “How did you come back?
"are you turning to the faith of the Jews...?" – ask the "kings of Macedonia and the kings
Arabia." But we have an even more definite statement:
“And Israel returned with the people of Khazaria to Judaism completely.”

A significant increase in the influence of the Jewish stratum in all directions
the life of the Khaganate both within the country and beyond its borders – here
what caused and gave the opportunity to the Jews of Khazaria to re–

2% [olb N., Pritsak O. Decree. op. pp. 138–139.

to teach their religion in the content and form that by that time
did not take shape in the world centers of Judaism.

Let us pay attention to the fact that travelers of the past,
those who had direct contact with the Khazars noted that Judaism
Only the ruling elite of the Khaganate – the Khagan and his entourage – professes
`° married, as the Pharisee al-Istakhri reports: “Their king is a Jew–
of the Roman faith, and they say that his retinue numbered 4,000 people.
The Khazars are Muslims, Christians and Jews, and among them there is an idol–
The smallest class is the Jews, and the largest is
Muslims and Christians, but still the king and his entourage are Jews.
dei". Ibn Hawqal has something similar: "..only kings and nobles in
"Khazar state Jews...". In other words, we should say
that only a small part of the inhabitants of the Khazar Khaganate
adopted Judaism, and, apparently, these were those who had sufficient
precisely close contacts with Jews. On the other hand, according to the “law–
well, ethnic generalization" (in accordance with it, for example, the output–
People from Russia are called Russians regardless of their actual
nationalities) of Jews who represented them at the international level
Khazaria was considered to be Khazars – and hence another reason to consider the Kha–
behind the Jews.

It should be noted that there is no historical document
not a single (let us emphasize) certificate of activity really
Khazar merchants, Khazar diplomats, Khazar travelers; not preserved
there was not a single work by Khazar authors and, of course, the Khazar
writing. And if it were not for the famous correspondence of Hasdai ibn Sha–
Prut with the last Khazar king Joseph, then Khazaria is quite
could be compared to the legendary Atlantis.

Thus, the established opinion that the Khazars professed
Vali Judaism and the word "Khazars" should be understood, so to speak,
the masses, is not confirmed by anything or in any way.

Judaism among the Khazars is, first of all, the Judaism of the Jews who lived
on the territory of the Khazar Khaganate. The speech should not be about acceptance
the Khazars of Judaism, but first about the return of the Jews "who observed
only the "covenant of circumcision and the Sabbath" to "Judaism in its entirety", that is,
the restoration of faith in one God, both from the theological point of view
and in terms of the liturgy.

> Quoted from: Karaulov N. A. Op. cit. P. 43.

Third factpor
1

he thinks she's attractive, first of all, because this
№ people who occupied almost half of the Eastern
Europe, adopted Judaism. The point is different - in those various kinds of hy-
hypotheses that are based on this fact, and the most famous
one of them claims that if there were no Khazars, there would not be that part of the worl
of Jewry, which is called "Ashkenazi". This opinion was expressed
was studied by various scientists, for example, by the Israeli A. Polak.
The most famous and popular book on this topic is considered to be the one published
The work of the Hungarian writer of Jewish origin was published in 1976.
Arthur Koestler's novel "The Thirteenth Tribe", in which the "thirteenth
"the twentieth generation" is precisely what is meant by those integrated into Judaism
Khazars. Naturally, such a view of the history of the Eastern
The European Jewish Diaspora has both supporters and opponents,
but it is worth pointing out the disunity of the latter, as a result of which
At the present time there is no work in which the concentration
counterarguments to the “Thirteenth Tribe” are presented and generalized, although they ar
"are in the air."

The proposed article aims to at least briefly
to demonstrate the mentioned counterarguments and show,
that "Ashkenazi" are ethnic Jews, and this is an objective independent
from someone's historical or political aspirations fact.

The Tazar theme has already become a cloying one. But he who believes that

2

the starting point for identifying Eastern European Jews
the khazars served as the one actually recognized by the official
version that the process of formation of Eastern European Jewish
The diaspora consisted of the following stages: the Crusades, as well as
the plague epidemic that broke out in Europe, in which, naturally,
blamed the Jews, led to pogroms and, as a consequence, migration
Jews living around the Rhine to the east of Europe, where they settled
foxes - mainly in Poland. The further advance of the Jews

led to the settlement of the current territory of Ukraine and Moldova, then
There are Jews of Eastern Europe - essentially a continuation of the Jews of Central
of Europe.

The criticism of the above hypothesis lies, first of all, in
that the time difference between the mentioned pogroms,
forcing German Jews to move, and evidence
about a large and far from disadvantaged people
the Polish community is virtually non-existent. In addition, the historical
The documents indicate the small number of Rhenish communities
before the Crusades and the plague. Well, actually, there aren't any
evidence of the massive Rhine-Vistula migration of Jews
ev, but here are the stories that during the pogroms Christian saints
puppies hid them in churches and monasteries, and they were preserved.
documentary evidence of their disagreement with the “Rhineland” hy-
In addition to the hypothesis, Koestler's supporters also provide purely logical arguments
For example, the fact that on the way to Poland the refugees simply could not
would have to overcome the spaces of the eastern part of Germany along that
for the reason that the situation for them here was no different from
the same and was also deadly.

Thus, there was a contradiction between the fact of existence
existence already in the 12th century, rich and numerous, “building syna-
"Gods above the churches", the Jewish community of Poland and the accepted version
her origins from the Jews of West Germany. Needless to say
that the possibility of “reverse” (from east to west) advancement
Jews were completely excluded due to the lack of information about their presence
such in the territory of Eastern Europe before the specified period:
10th-13th centuries

And here the Khazars came in handy. They satisfied
to all demands to take the place of the Jews in the vastness of the East of Europe-
py: both place and time, and, most importantly, the form of religion,
since, as is well known, they adopted Judaism at the beginning of the 17th century.

Koestler, drawing parallels between the private history of the Jews
Austria-Hungary and Eastern Europe in general, cites evidence
the fact that with the ancestors of the Hungarians-Magyars who migrated to the Danube
The Judaized Khazar tribe of Kavar also moved here.
Their influence turned out to be so significant that in the Hungarian state
bilingualism took place in the Hungarian language. Even today, the Hungarians can distingu
Turkic elements. There is also information that some of

Austrian princes in pre-Christian times were Jewish
ism and bore Jewish names: Shennan, Maalon, Ephra, Samekh.

But the story about the Khazars who settled in Hungary is given not only
because Koestler himself comes from this country, but also because,
It turns out that we owe the Yiddish language to them. Chain of reasoning
on this matter is this: the argument in favor of the “Rhine” concept-
tion that “Yiddish is a dialect of medieval German - not

is legitimate, since a linguistic analysis of "Yiddish" has shown that it
does not contain the slightest trace of the Rhenish dialect of German,
which Eastern European Jews supposedly spoke before
their migration to Slavic-speaking countries. In eastern Germany
there were no Jews at that time. So, most likely, the defeated
Rhineland Jewish communities have nothing to do with the emergence of Yiddish
relations. Yiddish is a dialect of medieval Austrian-
go German, the language of those regions of Germany that adjoined
to Khazar Hungary. This does not explain anything, but at least
puts a question mark where there used to be confident academic
period."26 But it seems that the question mark is not needed, because "at the conference-
the Oxford conference, which took place in 1985, almost all the participants
Based on their own research, they agreed that
Yiddish was born in the eastern part, not in the Rhineland.

Therefore, taking into account the above and similar arguments,
it was concluded that the Jews of Eastern Europe are none other than
descendants of the Judaized Khazars who moved here in the 10th-10th centuries
pressure from Arab conquerors and the threat of forced acceptance
Islam. The main consequence of this conclusion was that the majority
Jews of Eastern and even Central Europe, in fact,
from an ethnic point of view, they cannot call Abraham their forefather, but
we must look for it in the genealogy of the Turkic Khan Ashina.

3

As we can see, the reasoning that led to the conclusion about the “Khazar” kor-
in the East European Jews, are well-founded, and the arguments

s \ are convincing, but, based on the logic given, we
we cannot agree with them. Let us project the “quantitative” ar-

2% (Sobolev D. Towards Khazaria // “22”. 2002. No. 117.

Gument to the Khazar Khaganate - there is every reason to assert that
the number of Jews in its territory was significant. This conclusion can be drawn
is based, firstly, on the fact that the lands of the North Caucasus and Taurida
were settled by the descendants of the Israelites expelled from the Assyrians
Northern Jewish Kingdom in 722 BC ("Among the Jews of the Caucasus
Even in the 20th century, the legend was alive that they were descendants of tribes that s
"in Media by the Assyrian kings") and, secondly, on the reports
sources about the constant migration of Jews to the Khazar Khaganate, from
of which the most significant was their flight from Persia after
defeat of the Mazdakite rebellion in 689 and from Byzantium - from persecution
of the Emperor Roman in the first half of the 10th century. That the fugitives

Jews who came from Armenia were “accepted by the people of Kazaria,” it is also said in the first lines of the "Shechter Text".

Another important aspect of the history of the East should also be considered. European Jewry, as the presence of Jewish communities in the territory ria of the Middle Dnieper region at the beginning of our era. Among those places, where the Jews who were expelled from the Northern Kingdom ended up in Jerusalem- In the Talmud the river is called Sambation - the one that "six days a week it is noisy and stormy, throwing up sand and stones, but on Saturdays rests and calms down." If you know that the city of Kyiv was preceded by the Sambat fortress, and the Dnieper River, on which it was located, in the lower In its course it had famous rapids that “raised up sand and stones”, then we must agree that under the legend- The river from the Jerusalem Talmud should be understood as the Dnieper River. This means that Jews lived in the center of Eastern Europe long before the formation of the Khazar Khaganate, and later migrants from this state in the same way replenished their ranks as refugees from Persia and Byzantium - the number of Jews of Khazaria. "And it was the summer of 4450 (689), and the struggle between the Ishmaelites and the Persians intensified in that time, and the Persians were struck by them, and they fell at their feet, and were saved numerous Jews fled from the country of Paras, as if from a sword, and moved they wandered from tribe to tribe, from state to another nation and arrived in the country of Russia and the land of Ashkenaz, and Sweden and found there many Jews."27

For the sake of objectivity, we cannot ignore it and it is already good for us the familiar "Kiev letter" written by representatives of the Jewish

®7_ Quoted from: Gumilev L.N. Ancient Rus' and the Great Steppe. P. 16.

communities of Kyiv in the 40s of the 10th century, which the followers of the “Khazar te- "Orians" are considered to be in their favor, since among the 11 authors of the letter, si presumably bear Khazar names. But this argument follows consider as convincing as all the residents in today's Kyiv, Arkadiev, Aleksandrov and Borisov should be considered Greeks, taking into account that “the authors of the letter and their fathers are more Some of them bear the names of biblical characters."

In other words, the one who has looked through the thickness of centuries of migration the Judaized Khazars who were sent to the West, and who allegedly laid the foundation to Eastern European Jewry, must first see those who had lived on the territory of modern Ukraine for many centuries, and then and those who, without betraying the faith of their fathers, came here, or having joined t existing settlements of local residents, or forming new ones

If we proceed from the convictions of Koestler, Polak and their allies, then
it turns out that the Judaized Khazars who were moving west
completely forgot their native language and spoke only Hebrew,
which along the way was enriched with Slavic components, and
then, having already met with German, it turned into Yiddish. Therefore,
Indeed, having changed their faith, the Khazars irrevocably and finally changed
and language, which follows from the complete absence of Turkisms in Yiddish.
The parallel name in Yiddish is “lishon ashkenazim,” which means
Ashkenazi language, since "Ashkenaz" was the name of the Jews in the Middle Ages
called Germany. But where does this strange name come from? It is truly from
It is known that in ancient times in the territory of South-Eastern Europe
there was a country called Ashkenaz - it is mentioned by the prophet Jeremiah and that
It is noteworthy that it is in the plural ("Raise the banner on
earth, blow the trumpet among the nations, arm against him (speech
it is about Babylon) peoples, call upon it the kingdoms of Ararat, Mi-
Niyskiye, Ashkenaziyskiye, set a leader against him, bring the
her like a terrible locust"), that is, the name "Ashkenaz" acts
as a super-ethnic determinant. It is associated with the Assyrian
designation of the Scythians: "ashkuaza", "askuz" or "ishkuza" - hence
and the Jews who settled among the Scythians were called "Ashkenazi". But,
according to this logic, we have to admit that since
"Ashkenazi countries" existed much earlier than the Khazar ka-

ganata, and the Rhineland Jews (or part of them) were called "Ashkenazi", then,
so they came here through Eastern Europe, where some of their
some of them undoubtedly settled down, far ahead of the migration
here the Judaized Khazars, if there were any.

But when asked whether the Khazars really changed their language along with their faith,
a negative answer had already been received from Keostler himself, who said
telling us about the past bilingualism of the Hungarians. Therefore, we have the right
demand to show us even a single mention of the Eu-
the Raso-Turkic dialect, and, having received it, to make sure that Yiddish
includes Turkic elements, which is not the case. And, conversely,
the large number of Slavic morphemes in Yiddish proves the long-term
the nature of Jewish-Slavic contacts and their existence in the past
Jewish-Slavic dialect, which became the basis of "Yiddish".

5

oponymy is an important argument in the construction or op-
: refutation of historical hypotheses, and if we are given significant

the actual number of those located in the territory of Eastern Europe

toponyms based on the word "Kazar" or "Khazar", then
This fact certainly confirms the conclusions about migration
Khazar movements to the west of the Caucasus and the Volga.

But the argument given is universal, and if we assert that
Earlier and independently of the Khazars, the Jews also moved west, then, consequently,
Therefore, toponyms should be found in the same territory,
novated in Hebrew. Of course, in this case, linguists are faced with
the task is much more complex, and very difficult to describe in the usual name
some Ukrainian town to discern Hebrew roots, but, nevertheless,
however, there are some. For example, from the Hebrew “uman” - “master-
"Skaia" - Uman, located on the road to Kyiv, got its name,
where they probably repaired harnesses, carts and shod horses
dey. In Bershad, the Hebrew “beer shade” is quite distinguishable - “step-
"well", and "Shargorod" can be associated not with the axonometric
figure, and with the Hebrew "Shar" - "gate", to which (this is very
a common phenomenon in toponymy) added the local "city".
The name “Yam Polsky”, like many other “pits” (for example,
Gavrilov Yam in the Yaroslavl region), indicates that here the
the caravans, which moved only during daylight hours, did

whether to stop after a day's journey, because in Hebrew "yom" means "day".
The name is obviously connected with the movement of merchant caravans.
the city of Dorogobuzh (derech yavesh) - "dry road", the toponym Zhitomir
(Zhidomir) does not need any explanation at all.

As for the abundance of Khazar toponyms, one should remember about the
the end of the ethnic generalization, according to which all people from
The Khazar Kaganate will be called the Khazars, just as the Ev-
Reyes - people from Russia, wherever they live, are called Russians.

6

the conclusions reached by Polak and Koestler are often consistent
only from an emotional point of view, but in essence, we are talking about
< \only about the hypothesis considering the origin of the Eastern-
European Jewish Diaspora. And in this sense it is in no way different from
differs from the hypothesis that considers the Eastern European diaspora-
ru continuation of Western and Central European. However, neither
Neither of them considers all aspects of the problem, nor does it take into account such
an important “third” factor, such as the residence of Jews in the lands that
Only later did they begin to be considered the territory of the Khazar Khagan.
that. It was they and the Jewish emigrants who later joined them
from Khazaria, and not the Judaized Khazars or the Jews of Germany, became
the basis of the Eastern European diaspora, truly replenished
which later also came from Central and Western

Europe.